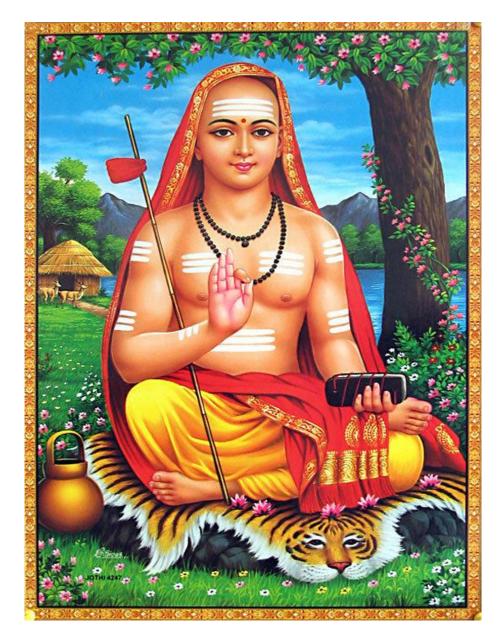


# **PANCHADASI**



# **CHITRA DEEPA PRAKARANAM**

(The lamp of the picture)

Volume 1

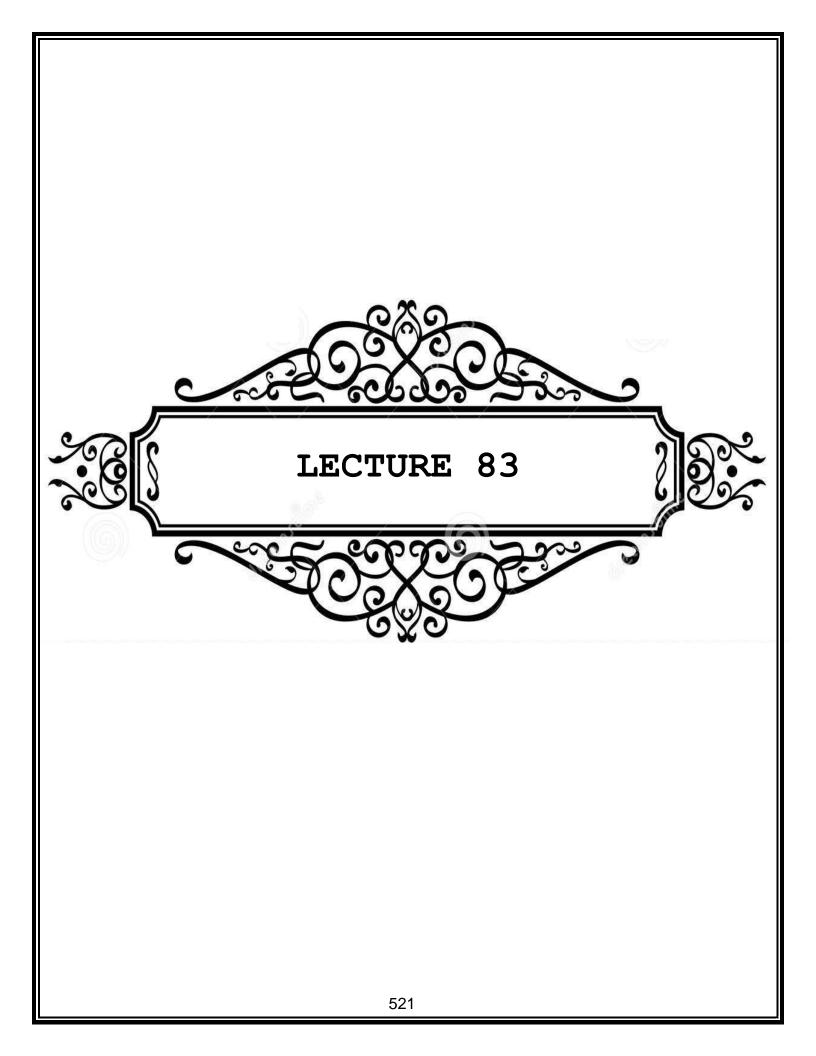
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#### Lecture 83

Pada Adhara Vastram	Visualised Vastram
<ul><li>Washed cloth all over fame</li><li>White</li></ul>	<ul> <li>Abasa Vastram – not in river / mountain but in school / children sanyasi / cricketer / Ayappan devotee – color dress.</li> </ul>

- Both Adhara / Abasa overlapping in one place.
- Painting belongs to abasa or Adhara vastram? To eyes both look same.
- Use viveka.
- Varna belongs to Abasa not Adhara.
- Aadhara Vastram = Avarnam.

# **Mundak Upanishad:**

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं। नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः।।६।।

yat tad adreśyam, agrāhyam, agotram, avarṇam, acakṣuḥ-śrotraṁ tad apāṇi-padam, nityam vibhum sarva-gataṁ susūkṣmaṁ tad avyayam yad bhūta-yonim paripaśyanti dhīrāḥ.

That which is unperceivable, ungraspable, without origin, colourless, without eyes and ears or hands and feet, that which is eternal (yet) of manifold expressions, all-pervading, extremely subtle and undecaying, the source of all creation - the wise behold everywhere. [I-I-6]

- Abasa vastram go behind mind of painter / Ishvara to know color Punya papa phalam not painted all over....
- Painted on Prarabda karma different colors given by Ishvara to pluralistic Abasa vastram.
- In creation, Adhara chaitanyam all over.
- Abasa chaitanyam in special places where conditions are there.

Adhara Chaitanyam	Abasa Chaitanyam
<ul><li>Ekam</li><li>Avarnam</li><li>Free from Punya Papam</li><li>Naham Brahmanaha / Kshatriya</li></ul>	<ul> <li>Anekam</li> <li>Lord Visualises Ahabsa</li> <li>Chaitanyam gives colors –</li> <li>Brahmana / Kshatriya / vaishya /</li> <li>Varnas belong to Abasa chaitanyam</li> </ul>

• Next leap: Samsara caused by attributes belonging to Abasa not adhara.

- Adhara Chaitanyam alone is there satyam.
- Abasa Mithya... our biography abasa = samsara.
- Our biography Adhara Conciousness = Vedanta.
- In your mind 2 Vastrams to be seen.. Abasa + Adhara Vastrams = Drishtantam.

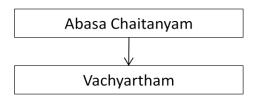
#### Verse 7: Darshtanta

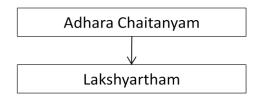
पृथक् पृथक्चिदाभासाश्चैतन्याध्यस्तदेहिनाम् । कल्प्यन्ते जीवनामानो बहुधा संसरन्त्यमी ।।७।। On consciousness are superimposed various forms. In each of them there is a reflection, i.e., a special function of consciousness. They are known as the Jivas and are subject to the process of birth and death. [Chapter 6 – Verse 7]

- Abasa chaitanyam given by Bagawan to living beings not to fan / mountains...
- We all have 2 chaitanyams

	Abasa
Plant	Dull
Animal	Better
Dolphin	More intelligent

- Adhara chaitanyam same in plant / wall...
- Abasa is called Jeeva. Situated upon Adhara chaitanyam.





#### Gita:

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः। जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥ १४.१६॥ Those who are abiding in Sattva go upwards; the Rajasic as dwell in the middle; and the Tamasic as, abiding in the function of the lowest Guna, go downwards. [Chapter 14 – Verse 18]

- Man travels from body to body Urdhavam gachhanti.
- Those who are abiding in satwa.. Go Upwards...
- Rajasic Dwell in the middle..
- Tamasic with lowest guna... go downwards...

#### Verse 8:

वस्त्राभासस्थितान् वर्णान् यद्वदाधारवस्त्रगान् । वदन्त्यज्ञास्तथा जीवसंसारं चिद्गतं विदुः ।।८।। Ignorant people imagine that the colours representing the clothes of the figures are real clothes, as real as the canvas on which the picture is superimposed. Similarly the ignorant imagine that the transmigrations of the Jivas are undergone by the supreme Spirit, the substratum, on which the Jivas are superimposed. [Chapter 6 – Verse 8]

### Kashaya Varna:

- Belongs to Abasa Vastram or Adhara? Perceptually different.
- Answer: Go behind intention of creator.. Whole area not painted.
   Therefore not adhara...
- Deliberately kept orange within outline... to Abasa Vastram...
- Similarly know samsara belongs to Abasa chaitanyam.
- Ignorant : Mix up Adhara + Abasa Vastram.
- Argue: Orange only in canvas.
- What is visualisation of Painter?
- Subtle Minds created as per Karma phalams.
- Colors belong to Abasa Vastram = Clarity of paint on canvas.. Don't question....
- Ignorant say:

Colors belong to Adhara.

Kashaya Vastram belongs to Adhara canvas.

- In the same way.
- Samsara belongs to Abasa chaitanyam chidabasa ignorant mistake / misapprehend as belonging to sakshi chaitanya. Aham Pada Lakshyartha chaitanyam.
- Wrongly transfer Samsara to real I.
- Chid = Akara chaitanyam
- Samsara / Jeeva = Abasa Chaitanyam.

#### Verse 9:

चित्रस्थपर्वतादीनां वस्त्राभासो न लिख्यते। सृष्टिस्थमृत्तिकादीनां चिदाभासस्तथा नहि ।।९।। Just as the hills etc., in a picture are not painted as dressed in cloths, so the inert objects like earth, are not endowed with the reflection of consciousness. [Chapter 6 – Verse 9]

Adhara Vastram	Abasa Vastram
- One	- Anekam – Many - Localised
	- Chetanam / Not inert

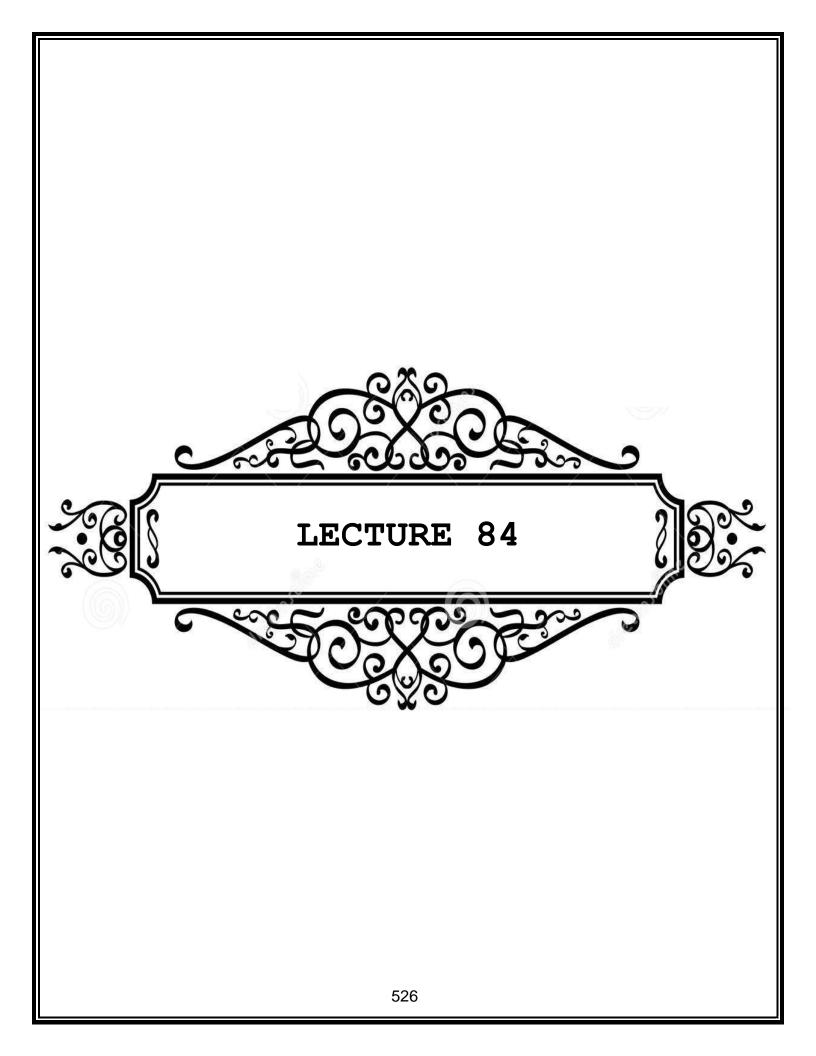
- Bagawan doesn't give chidabasa to everyone. Chidabasa is localised conciousness.
- 2 Chaitanyams unique to vedanta.. Original Conciousness + Reflected Conciousness.
- No chidabasa upon table.. Chit is there on table.
- In body Chit + Chidabasa 2 Chaitanyams.
- Table Chit only Can't sense surrounding.
- Beings alive to Surroundings.. Which requires chidabasa...

### Chit:

- Not enough for table to sense my presence.
- If table senses my presence will fold legs Bogya Prapancha has to be inert.

# Don't extend Example:

- Vastrabasa = Chidabasa to living beings Why not cows?
- Why cow doesn't have Vastram... therefore doesn't have chidabasa worry.



#### Lecture 84

#### Verse 9:

- Vedanta Sangraha essence ..... With Chitrapata Drishtanta -1-17.
- Vedanta Vistavaha Akasha Drishtanta 18-290.

# 3 Factors in Chitra pata:

- Basic canvas Adhara Vastram. Within outline, there is Visualised clothing.
- Kalpita Vastram painted is called Abasa Vastram.

Adhara Vastram	Abasa Vastram
- " Vastavam"	- Kalpitam.
- Natural.	- "Mind based".

- With human outline See 2 Vastrams perceptually. Don't say Visualise 2.
- Adhara + Abasa Vastram Within outline Kashaya Vastram = Varna.

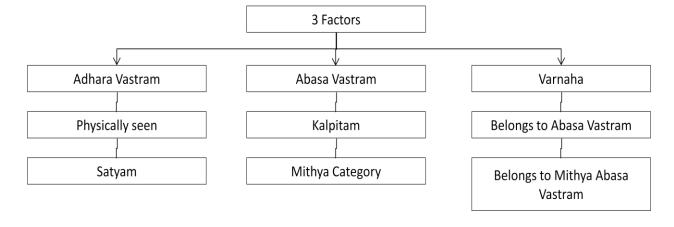


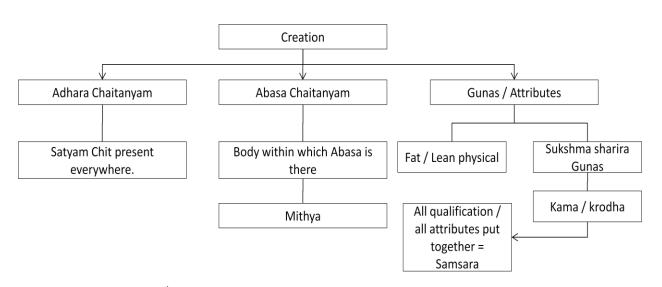
Belongs to Abhasa Vastram.

- Perceptually see Distinctly.
- Kashaya belongs to Kalpita ..... Abasa Vastram and not to be attributed to Aadhara Vastram.

# Logic:

- Painter choose to paint.
- Kashaya only in specific outline.





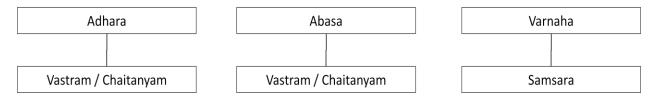
Gita 14<sup>th</sup> chapter: Satwa = Golden Bond / Samsara.

Positive / Negative Both Samsara.

- Gunas belong to Chidabasa.
- Adhara chaitanyam = Samsara Rahitaha.
- Mukta sarvada.
- This fact is to be known to enjoy Jeevan Mukti .... freedom + ignorance of this fact alone causes Samsara.

# Upto Verse 9:

• 3 factors = Drishtanta / Darshtanta .....



#### **Verse 10:**

संसारः परमार्थोऽयं संल्तग्नः स्वात्मवस्तुनि। इति भ्रान्तिरविद्या स्याद्विद्ययैषा निवर्तते ।।१०।। The confusion of considering this transmigration (with the attendant pain and pleasure) as real and affecting the supreme Self is called nescience. It is removed by the knowledge of Reality. [Chapter 6 – Verse 10]

### What is Human Problem?

• Ignorance of this fact and 2 Misconceptions / Notions is called Avidya put together is called Samsara.

#### Notion No 1:

- Samsara belongs to Abasa Chaitanyam. Has got only lower order of Reality and taking this Samsara as satyam and enjoying higher order of reality is Raising quality of Reality is Raising quality of Samsara.
- Samsara enjoys only Vyavaharika Satyam Mithya only .... Seeing that as satyam.
- Promotion given to Samsara = Problem No 1.
- Ayam Samsara Paramataha Satyaha = Problem No .1

#### Problem No 2:

- Svatma Samagihi Samlagnahe .....
- Seeing Samsara located belonging to us is Adhara Chaitanyam.
- Samsara belongs to Abasa chaitanyam.
- Transferring to Adhara Chaitanyam .....
- False transference of Abasa Guna to Adhara.

# 1<sup>st</sup> Mistake:

• Ayam Samsaraha Paramartaha bavati ......

# 2<sup>nd</sup> Mistake:

- Ayam samsara svatma vastuni belongs to Adhara chaitanyam .....
- Tamlagnaha placed .... / located / sticking to / Sam yak lognaha .....

### Gita: 3 - 27:

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः। अहङ्कारविमृढात्मा कर्ताहमिति मन्यते॥ ३.२७॥ All actions are performed, in all cases, merely by the qualities in nature (gunas). He, who mind is deluded by egoism, thinks 'I am the doer'. [Chapter 3 – Verse 27]

- All Actions are performed, in all cases merely by the qualities in Nature ( Gunas). He whose mind is deluded by egoism thinks, "I am the doer".
- He who knows the truth, about the divisions of the qualities and their functions, and he who knows that "Gunas as senses", move amidst.
   "Gunas as objects" .... Is not attached.

# **Technical Language here:**

Satyam / Mithya mixing up is a problem.

#### 2 Mistakes:

- Samsara Satyaha / Atma Lognaha / Adhara Chaitanya Nishtaha.
- Taking Nirguna Chaitanyam as Gunas ......
- 2 Folds Branti.
- All drink .... Put together called Avidya", ignorance .....
- Hangover = Viparita bavana ....
- Only through Vidya knowledge Delusion will go away.
- Avidya: 2 Fold Division.

#### **Verse 11:**

आत्माभासस्य जीवस्य संसारो नात्मवस्तुनः । इति बोधो भवेद्विद्या लभ्यतेऽसौ विचारणात् ।।११।। It is the Jiva, a 'reflection' of the Self, which is affected by the pain and pleasure of this transmigratory life, but not the real Self. This understanding is called knowledge. It is achieved through discrimination. [Chapter 6 – Verse 11]

# What is Jnanam - Vidya?

Learn to pluck Samsara from Adhara chaitanyam .....

#### Mistake 2:

Samsara belongs to Adhara chaitanyam.

#### Mistake 1:

Samsara Satyaha ....

## Vidya Reverse order:

Know 1<sup>st</sup> Adhara Chaitanyam is Nitya Mukta Svarupa Gunateeta.

#### Gita:

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति। गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति॥ १४.१९॥ When the Seer beholds no agent other than the Gunas and knows Him who is higher than the gunas, he attains to My being. [Chapter 14 – Verse 19]

- When the seer, beholds no agents other than the Gunas and knows him.
   Who is higher than the Gunas, he attains to my being.
- Having plucked Samsara from Adhara Chaitanyam, where you Dump?
- Transfer to Atmabasa Jeeva Abasa Chaitanyam.

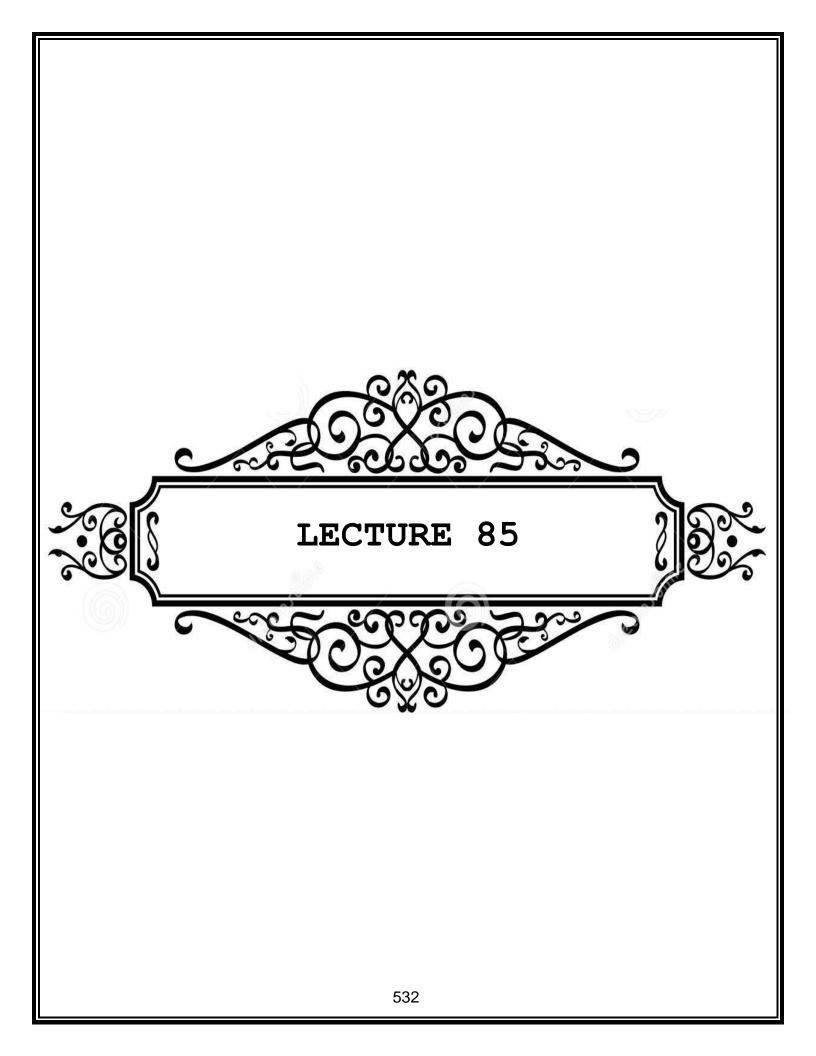
- Once its handed to Abasa chaitanyas, Satyam status will be taken away and it will be reduced to Mithya = Correction of 2<sup>nd</sup> Mistake.
- Plucking from Adhara Chaitanyam = Correction1.
- At End of 2<sup>nd</sup> correction, whats My position?
- Ayam Asangaha Chaitanyam. Whatever happens anywhere, it will not touch me.
- There is Mithya Abasa chaitanyam and that Mithya Abasa chaitanyam has Abasa Samsara.
- Both Abasa Samsara Guna.
   Abasa chaitanyam Guni

  Do not Touch Me!
- Asangoham... Asangoham....
- Name Dvesha Raga...

#### **Verse 12:**

सदा विचारयेत्तस्माज्जगज्जीवपरात्मनः । जीवभावजगद्भावबाधे स्वात्मैव शिष्यते ।।१२।। Therefore one should always enquire into the nature of the world, the individual Self and the supreme Self. When the ideas of Jiva and Jagat (world) are negated, the pure Atman alone remains. [Chapter 6 – Verse 12]

 Dismiss both Jeeva bhasa chaitanyam + Jagat bava Samsara & enjoy rest of yourlife.



#### Lecture 85

#### **Verse 13:**

नाप्रतीतिस्तयोर्बाधः किंतु मिथ्यात्वनिश्चयः। नो चेत्सुषुप्तिमूर्च्छादौ मुच्येतायत्नतो जनः ।।१३।। By negation it does not mean that the world and Jiva cease to be perceptible to the senses, it means the conviction of their illusory character. Otherwise people would be automatically liberated in deep sleep or in a faint. [Chapter 6 – Verse 13]

6<sup>th</sup> Chapter: Verse 1 - 17

# **Chitrapata:**

- Adhara Vastram Canvas.
- Abasa Vastram Imagined dress for people in canvas.
- Varna Various colors painted in dresses.

### **Creation:**

- Adhara chaitanyam pure 'Conciousness'.
- Abasa chaitanyam Jeeva.
- Samsara various Attributes Kama / Krodha / .....
- 2 Important Aspects in Example:

Adhara Vastram	Abasa Vastram
<ul> <li>Satyam.</li> <li>Logic:     Painting within boundary of human.</li> <li>a) Therefore painted colors belong to clothing of individual.</li> <li>b) 2 Varnas belong to Abasa Vastram</li> </ul>	<ul> <li>Mithya.</li> <li>Visualisation of painter.</li> <li>No separate dress drawn by painter.</li> <li>Colors attributed to Abasa vastram not Adhara.</li> </ul>

#### Darshtanta:

- Satyam Mithya Viveka between Adhara + Abasa Chaitanyam.
   Pratibimba Chaitanyam / Chidabasa Chaitanyam / Mithya Vyavaharika Satyam.
- Attribute of Samsara belongs to Abasa Mithya Chaitanyam / Chidabasa.
   Therefore, Samsara Mithya.
- Attribute of Snake Cobra or something .... Also Mithya.

- Mithya Samsara belongs to Mithya Abasa Chaitanyam , Not Adhishtana Chaitanyam.
- Satyam not affected by anything. Asanga / Shudha / Mukta Chaitanyam.

#### 2 Lessons:

• Between Adhara and Abasa Chaitanyam - which is me?

# After enquiry:

- Ahamkara / Tvampada Vachyartha / Karta / Bogta / Pramata , Therefore Samsari.
- Claim Asanga Adhara chaitanyam.
- What happens to Abasa Chaitanyam Doesn't affect me ....

#### Gita:

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः। स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत्॥ ४.१८॥

He, who recognises 'inaction in action' and 'action in inaction' is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- He who Recognises in Action in Action and Action is wise Among men.
- He is a Yogi and a true performer of all Actions.

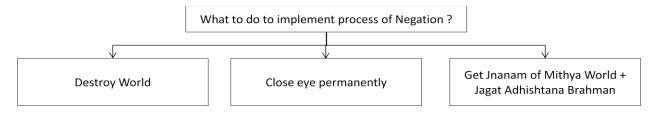
#### Gita:

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः। ज्ञानाभिदग्धकर्माणं तमाहुः पण्डितं बुधाः॥ ४.१९॥ Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the 'fire of knowledge', him the wise call a Sage. [Chapter 4 – Verse 19]

- I am Asanga / Adhara chaitanyam whatever happens to Abasa doesn't affect.
- Make enquiry + see Adhara chaitanyam as Satyam + claim Satya Vastu + live rest of life happily.
- Drop Mithya Abasa Chaitanyam.
- Badaha: Adhyasa + Samsara.
- Whats left out = Svatma Adhara Chaitanyam 2 should be negated and to be left behind as Remainder.

# Verse 13 +14: Very important:

### What is Negation?



- Practice Yoga and eliminate thoughts.
- Destroy World / close eye permanently / practice yoga.

Eliminate thoughts.

# 2 Normal ways of removing:

- Remove clip physically Laukika method.
- Close eyes tightly yoga method Vritti Negation.

#### Vedanta:

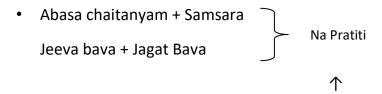
- Not close eyes / physically Remove but Jnana Method.
- Keep clip in Hand / perceive clip World / By Wisdom say No clip.

# Vedanta Jadugar:

- Is there Substance called clip.
- It is name + form superimposed on plastic.
- Plastic = Satyam Vastu Satta Inner essence of plastic clip.
- Clip Vacharambam Nama Satta.
- Whole creation Jiva + Jagat .... Don't physically destroy World .... Layman
   Not Yogically By Samadhi.
- Truth of Jiva Bava + Jagat Bava is Adhara Chaitanyam Satyam Jnana Method of Negation – cognitive intellectual process.
- Chidabasa Jeeva + Samsara Reduced to Vacharambana Vikaro Nama Dheyam.
- Only Clear understanding required.

- After understanding, Perceptual World will be available Using Perceiving / Handling clip .... Say – No clip / World / Jeeva – all Nama Rupa.
- Substance = Adhara Chaitanyam.

# Verse 13: Negation of 2



# Not stopping experience

- Let experience of World continue Samsara operations / Mind / thoughts continue. Chitta Vritti Nirodha – Not Required.
- Use Mind Appropriately.
- No cessation of Perception Mithyatva Nishchaya.
- Experientially there factually Not.
- Dream World / Blue Sky / Blue Water / Sunrise / Stationary Earth –
   Experientially Available Factually Not.
- Adhara Chaitanyam Factually there other 2 or not ...
- Shutting of perception of World / withdrawl of thoughts Not liberation.
- Non perception of World Not Negation of World.
- In sleep: World not perceived.

### Conclude:

- World advaitam
- Then vedanta not required.
- Singularly give experience...
- Advaita Avasta not vedantic advaitam.
- In Susupti / Moorcha... swooning... not factual advaitam....
- Then Sushupti Moorcha should give liberation.
- If silencing mind will give knowledge or Moksha, then study is waste of time.

- Then Guru should teach only technique of silencing mind....
- Why Pancha Kosha Avastas trayam Jnanam Guru Sishya Samshaya Nivritti.. For what?
- Where education required?
- Jnanam required, not silencing of mind. Therefore educate mind.
- Therefore Nischaya required clear understanding required.
- Liberation would have been possible if non-perception is the solution....

#### **Verse 14:**

परमात्मावशेषोऽपि तत्सत्यत्वविनिश्चयः । न जगद्विस्मृतिर्नो चेज्जीवन्मुक्तिर्न संभवेत् ।।१४।। The supreme Self alone remains also means a conviction about Its reality and not non-perceiving of the world. Otherwise there would be no such thing as liberation in life. [Chapter 6 – Verse 14]

- 12<sup>th</sup> verse 2<sup>nd</sup> line
- Bade Negation 13<sup>th</sup> verse.
- Sishyate: being the remainder



- Abiding as ultimate non-binding / nondual
- Adhishtanam after negating dvaitam mithya.
- Atma Samasthiti.... Atma Nishta... Abiding as / in Atma As nondual...
  createtes confusion. Abide as Advaitam.
- Go to corner + sit + close eyes....
- Eliminate Sthula / Sukshma / Karana / thoughts....
- State we remain in particular time negating world, not perceiving world.
- Yoga: Abidence in Atma... removing all thoghts.... When silent... Atma svarupa what to do?
- To abide in advaitam...
- It is thru clear understanding. Like negation of world is clear understanding. Therefore Nishchaya only.
- Understanding only after negation of world Leaving Paramatma as remainder ultimate Adhistanam.

- Remaining as Remainder of world = Paramatma.
- Avaseshaha = Nishchaya understanding.

# What is understanding?

- I Paramatma am the Satyam, everything else is Mithya... can't be counted at any time.
- Therefore I am Advaitam all the time.

## **Example:**

- Room with 10 Mirrors.... 10 Mithya one real face reflecting me.
- 11 experienced want to remove 10 & remain advaitam.
- What should I do? As only person in room....
  - a) Room All mirrors.. Then you become advaitam.
  - b) Close eyes... wrong method understand : reflections... Presence / Abasence are one + same.. Mithya... can't be counted along with Satyam.
- Without doing anything... removing Mirror / closing eyes sitting in samadhi... by sheer understanding.. Aham satyam... 10 Mithya.. I remain as Advaitam... eyes open.. Advaitam not disturbed b perception of 10...
- Should remember.... All the time Advaitam....
- Perceptions do not disturb my advaitam status because Mithya dvaitam can't disturb advaitam.

# **Example:**

- My knowledge of sun doesn't stop rise of sun at all not threatened.
- Experience can't disturb knowledge... knowledge relates to fact. Fact can't be disturbed. Therefore knowledge can't be disturbed.
- No opposite experience can disturb my knowledge.

Experience	Fact
<ul> <li>I Experience stationary earth</li> <li>I see dvaitam, world + me.</li> <li>Pashyam / Srinvan / Can't disturb Adhistanam.</li> <li>Satyatva – Vi-Nischaya – knowledge in intellect about spirit.</li> </ul>	<ul> <li>Earth moving</li> <li>I was / am / ever will be Advaitam</li> <li>Abide as nondual Atma – No physical action but clarity of understanding.</li> </ul>

- Physics / Chemistry / .... All knowledge takes place in intellect.
- Objects / subject matter / Pramanam different.
- Locus of knowledge = Intellect.
- Atma Jnanam = Prameyam different....
- Locus Buddhi alone....
- Tatu Paramatma = Adhara Chaitanyam.
- If mukti requres... abiding in Atma.. And sitting in meditation... and withdrawal from Vyavahara + sitting quietly then Jeevan mukti will never be possible.
- For Jeevan Mukti, person should be alone + go thru Prarabda experience.
- Vismriti = Non perception of world silencing mind is not abidance in atma.
- If silencing is Abidance in Atma... don't accept my definition.

Vedantins definition	Purva Pakshi Definition
- Clear knowledge is Abidance in Atma	<ul><li>Silencing mind + sitting quietly =</li><li>Abidance in Atma.</li><li>If this is so, Jeevan mukti impossible.</li></ul>

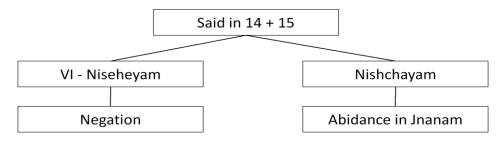
- No one can serve as Guru with silent mind How can he see sisya... no
  Upanishad / gita / ... If mind silent, can't do Vyavahara...
- We can remain in Advaita Jnanam while in Vyavahara.. While perceiving Shastram / Sishya / World / ....
- Abidance = Being in remainder Atma.

# **Verse 15:**

परोक्षा चापरोक्षेति विद्या द्वेधा विचारजा। तत्रापरोक्षविद्याप्तौ विचारोऽयं समाप्यते ।।१५।।

The knowledge arising from discrimination is of two kinds, indirect and direct. This process of discrimination ends in the achievement of the direct knowledge. [Chapter 6 – Verse 15]

- Negation of Dvaitam = Clear knowledge.
- Abidance in Advaita Atma = Clear Knowledge.



- Student: How to get that knowledge?
- Verse 15 +16: Knowledge born when you Analyse Shastra Pramana Vicharam.
- Vichara Ja = Vidya.

 $\downarrow$   $\downarrow$ 

Analysis Born.

- Shastra required for Self Enquiry.
- Self = Sharira traya pratyag Atma Inside.

# Taittriya Upanishad:

अों। ब्रह्म विदामोति परम् । तदेपाऽभ्युक्ता । सत्यं आनमनन्तं ब्रह्म । यो वेद निहितं ग्रहायां परमे व्योमन् । सोऽश्चृते सर्वान्कामान्सह । ब्रह्मणा विपश्चितेति । तस्माद्वा एतस्मादात्मन आकाशः संभूतः। आकाशाद्वायुः। वायोरग्निः । अमेरापः । अद्भ्यः पृथिवी । पृथिव्या ओपधयः । ओपधीभ्योऽश्वम् । अन्नात्पुरुषः । स वा युप पुरुषोऽश्वरसमयः। तस्येदमेव श्विरः । अयं दक्षिणः पक्षः । अयग्वस्तरः पक्षः । अयमात्मा । इदं पुच्छं मतिषा । तद्ययेष श्लोको भवति ।

Om! the knower of Brahman attains the Supreme. In reference to that the following is said: The real, the Concious, the Infinite is Brahman. He who knows that supreme Akasha as existing hidden in the heart realises all his desires along with the Omniscient Brahman. So, from this Atman has sprung ether and from Ether, Air; from Air, Fire; from fire, water; from Water, Earth; from Earth Vegetables; from vegetables, food; from food man. Thus man is constituted of the essence of food. This verily is his head, this is the right wing, this the left wing, this the trunk, and this is the tail and support. About this also there is the following verse. [2–1–1]

• Yo Veda Nihitam Guhayam Parame yomam ....

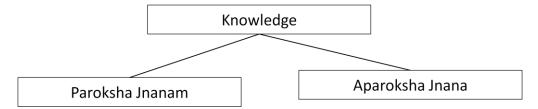
#### Purva Pakshi:

Book – Outside – Self – Inside.
 Ask who Am I ....

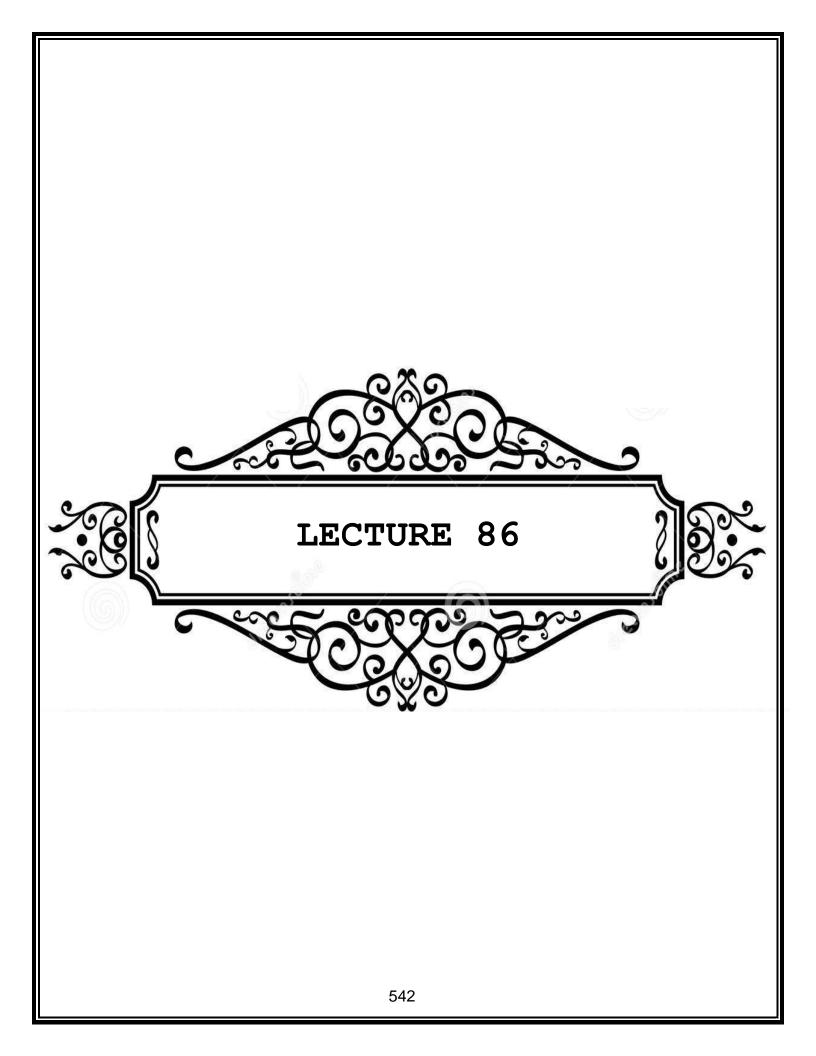
#### Siddanta:

- Misconception Look at face Keep Mirror.
- Why look at Mirror / Shastra Remove Mirror / Shastra.
- After 15 years No change.
- Eyes cannot see eyes Require Shastra Mirror.

- Mediation Directed to Self, Wont work, require Mirror, Shastra Upadesa ...
- What I see Self ..... Superficially Mirror.
- Darshana ..... Really face Darshana .
- Shastra alone Reveals nature.
- Self Enquiry Only Shastra Enquiry.
- In and through that I am Enquiring into my Svaroopa.
- Tat Tvam Asi falls into Adhara Chaitanyam Aham Asmi.
- How to get knowledge.
- Shastric Enquiry for Self knowledge.



• Both rises from Shastra, Significant principle of Vedanta.



#### Lecture 86

#### **Verse 15:**

- Chitra pata Drishtanta.
- 3 Factors Adhara / Abasa Samsara Chaitanyam.
- Samsara is attribute belonging to Abasa chaitanyam Not Adhara chaitanya.

Adhara chaitanyam	Abasa Chaitanyam
<ul><li>Paramartika Satyam.</li><li>Asamsari</li></ul>	<ul><li>Vyavaharika Mithya.</li><li>Samsari</li></ul>

# 1<sup>st</sup> Stage:

Asamsari.

# 2<sup>nd</sup> Stage:

Paramartikam Satyam.

# 3<sup>rd</sup> Stage:

• Never affected by Vyavaharika Samsari chaitanyam.

# 4<sup>th</sup> Stage:

- Sakshi Not affected by Ahamkara.
- Aproksha Asamsari Adhara Chaitanyam is not affected by Vyaacharika samsari Abasa Chaitanyam. Therefore Asanga.

# 5<sup>th</sup> Stage:

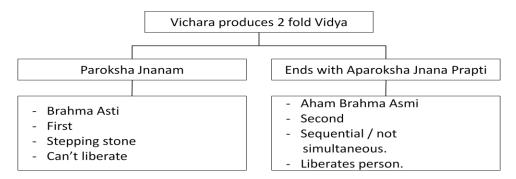
- 5<sup>th</sup> stage of 2 Adhara / Abasa which one I am Adhara chaitanyam.
- Claim Adhishtama Chaitanyam ... then spiritual Journey over. Aham Muktosmi ....
- Journey = Vedanta Shastra Vichara ... Alone talks of Asanga Adhara chaitanyam.
- No other pramanam talks of paramartika vastu.

# **Kena Upanishad:**

न तत्र चक्षुर्गच्छिति न याग् गच्छिति मनी न विद्यो न विजानीमो यथैतदत्रुशिप्यात् । अन्यदेव तद्दिदिताद्धो अविदितादिषि इति शुश्रुम पूर्वेपां ये नस्तद्याचचक्षिरे ।। ३ ॥ na tatra cakṣurgacchati na vāg gacchati no manaḥ na vidmo na vijānīmo yathaitadanuśiṣyāt anyadeva tadviditādatho aviditādadhi iti śuśruma pūrveṣāṁ ye nastad vyācacakṣire

There sight travels not, nor speech, nor the mind. We know It not nor can distinguish how one should teach of It: for It is other than the known; It is there above the unknown. It is so we have heard from men of old who declared That to our understanding. [I-3]

- Pancha Pramanam talk to Vyavaharika only.
- Veda purva talks of Abasa chaitanyam only.
- Veda Purvaa ..' jiva travels from loka to loka after death. Requires Sradha 13<sup>th</sup> Day ....
- Jiva Samsari Abasa " Jiva" Alone Vachyartha. Jeeva Lakshyartha not death in Karma Khanda.
- Higher Jivatma Adhishtanam Enquires with Vedanta Vichara.
- Reveals real 'Jiva' ... lakshyartha Atma revealed by Vichara.
- Knowledge 2 fold from Vichara.



#### Verse 16:

अस्ति ब्रह्मेति चेद्वेद परोक्षज्ञानमेव तत् । अहं ब्रह्मेति चेद्वेद साक्षात्कारः स उच्यते ।।१६।।

The knowledge that 'Brahman is' is indirect, the knowledge that 'I am Brahman' is direct. [Chapter 6 – Verse 16]

#### **Definition:**

#### Paroksha:

Brahma Asti Aparoksha = Aham Brahma Asmi



"Sakshatkara"

# Paramartika Brahman in 3<sup>rd</sup> person:

• There is Brahman – different / far away.

# **Mundak Upanishad: Definition for Brahman**

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं। नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः।।६।। yat tad adreśyam, agrāhyam, agotram, avarṇam, acakṣuḥ-śrotram tad apāṇi-padam, nityam vibhum sarva-gatam susūkṣmam tad avyayam yad bhūta-yonim paripaśyanti dhīrāḥ.

That which is unperceivable, ungraspable, without origin, colourless, without eyes and ears or hands and feet, that which is eternal (yet) of manifold expressions, all-pervading, extremely subtle and undecaying, the source of all creation, the wise behold everywhere. [I-6]

# Mandukya Upanishad:

नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । स्रदृष्टमव्यवद्ययंमग्राह्ममलन्नसमिन्त्यम-व्यपदेश्यमेकात्मप्रत्ययसारं प्रपत्रोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स स्रात्मा स विज्ञेयः nāntaḥ-prajñam, na bahiş prajñam, nobhayataḥ-prajñam, na prajnañā-ghanam, na prajñam, nāprajñam; adṛṣtam, avyavahārayam, agrāhyam, alakṣaṇam, acintyam, avyapadeśyam, ekātma-pratyaya-sāram, prapañcopaśamam, śāntam, śivam, advaitam, caturtham manyante, sa ātmā, sa vijñeyaḥ.

That is known as the fourth quarter: neither inwardturned nor outward-turned consciousness, nor the two together; not an indifferentiated mass of consciousness; neither knowing, nor unknowing; invisible, ineffable, intangible, devoid of characteristics, inconceivable, indefinable, its sole essence being the consciousness of its own Self; the coming to rest of all relative existence; utterly quiet; peaceful; blissful: without a second: this is the Ātman, the Self; this is to be realised. [Mantra 7]

# **Katho Upanishad:**

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत्। अनाद्यनन्तं महतः परं धुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते॥१५॥ aśabdam asparśam arūpam avyayam tathā arasaṁ nityam agandhavac ca yat

anādy anantam mahataḥ paraṁ dhruvaṁ nicāyya tam mṛtyumukhāt pramucyate. (15)

He, who has known that which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, beyond the *mahat (great) and unchanging, is freed from the jaws of death. (I.3.15)* 

# 7<sup>th</sup> Chapter:

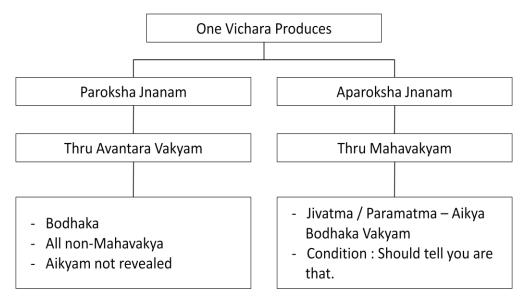
- Paroksha Jnanam in capable of liberating. Person becomes spiritually literate. Samsari = Spiritually illiterate samsari.
- Dvaita Bhakti must for Advaita Bakti Asti it yeta yepalabyate.
- Without Paroksha Jnanam won't come to Aparoksha Jnanam impossible.
- Without Aparoksha Jnanam Paroksha incomplete because Paroksha stepping stone.

Aham Brahma Asi



Lakshanya Adhara Bimba Chaitanyam – Original Conciousness

- Appearing Baga Tyaga Lakshana not pratibimba Abasa Chaitanya.
- Atma = Brahma Sakshatkara = Aparoksha Jnana = Anubava.
- It has to come during vichara.
- Vichara eva Brahma Anubavam, Jana iti Saha Sakshat kara uchyate.

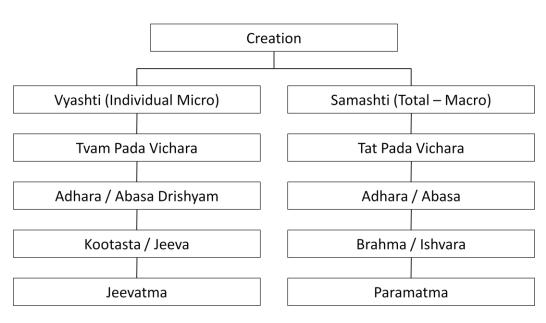


#### **Verse 17:**

तत्साक्षात्कारसिद्ध्यर्थमात्मतत्त्वं विविच्यते। येनायं सर्वसंसारात् सद्य एव विमुच्यते ।।१७।। We now consider the nature of the Self with a view to having its direct experience, through which the Jiva is immediately liberated from all worldly fetters. [Chapter 6 – Verse 17]

- Guided vichara to attain Aparokshana Jnanam, Sakshatkara anubava.
- Abasa / Adhara Attributes Satyam Mithya....

Verse 1 – 16	Verse 17 – 290
- Vedanta Sankshepa Sangraha	<ul><li>Vedanta Vistara Upodgatah</li><li>(Jivatma – Paramatma Tatvam)</li></ul>



- Atma = Jeevatma + paramatma.
- Purpose: Not time pass.
- Thru sakshat kara vichara what is benefit?
- Instantaneously liberated from all forms of samsara



Gross / Subtle / Physical / Emotional / Intellectual feelings.

- Physical Samsara: Body + Possessions are lacking.
- Emotional Samsara: Others don't treat me well
- Intellectual Samsara: Any mystery, not able to know, fill knowledge.
- Throughout life, don't know things clearly, truth / guessing / rumour.
- Intellectual capacity to be comfortable /

satisfied with confusions around = Moksha



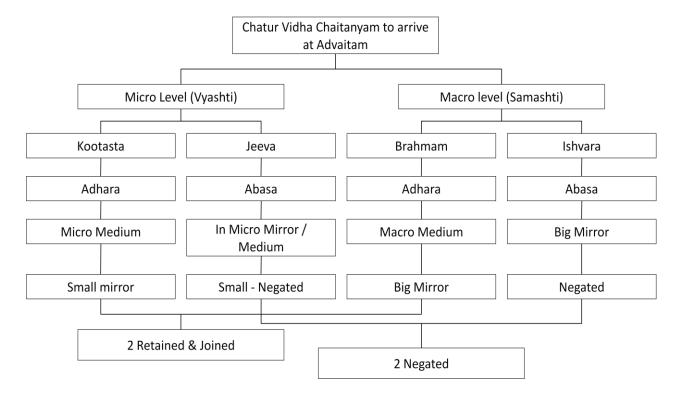
### Maya all around

- Other than Brahman don't know / partially know / know wrongly.
- Moksha = Freedom from all samsara being comfortable with Maya.

#### Verse 18 - 21: 4 verses - Introduction

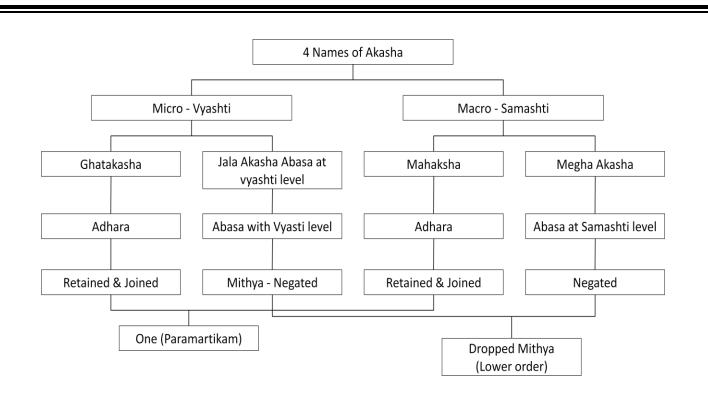
कूटस्थो ब्रह्म जीवेशावित्येवं चिच्चतुर्विधा । घटाकाशमहाकाशौ जलाकाशाभुखे यथा ।।१८।। The self as consciousness absolute is spoken of as Kutastha, Brahman, Jiva and Isvara, just as, for instance, Akasa, (ether) is called 'pot-Akasa', 'All embracing Akasa, Akasa conditioned by water' and 'Akasa conditioned by a cloud.' [Chapter 6 – Verse 18]

### 4 Names of Conciousness:



- 2 Abasa + 2 Adharam.
- After 200 verses... how advaitam?
- Micro Abasa
   Macro Abasa

  Negated as Mithya
- Micro Kootasta
   2 Different names 2 joined Nama Bheda Natu Vastu Bheda
   Macro Brahma
- Therefore Adhara Advaita Chaitanyam =- Shantam, Shivam, Advaitam, chaturtam Manyante "Secret".



#### Ghatakasha + Mahakasha :

- Nama Bheda Natu Vastu Bheda
- Therefore only one Akasha / one chaitanyam
- This Advaita Jnanam gives liberation.
- Kha = Akasha.

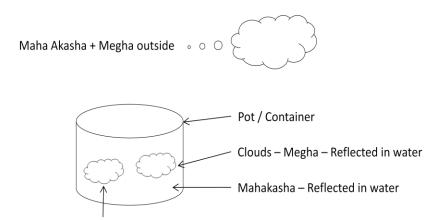
#### **Verse 19:**

घटावच्छित्रखे नीरं यत्तत्र प्रतिबिम्बितः । साभ्रनक्षत्र आकाशो जलाकाश उदीर्यते ।।१९।।

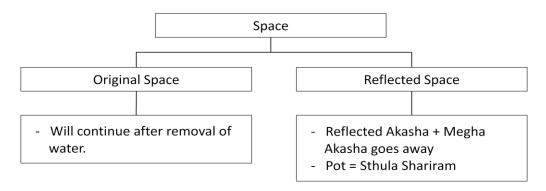
The sky with clouds and stars reflected in water contained in a pot which encloses space, is known as 'Akasa in water'. [Chapter 6 – Verse 19]

# 4 Space: Ghatakasha

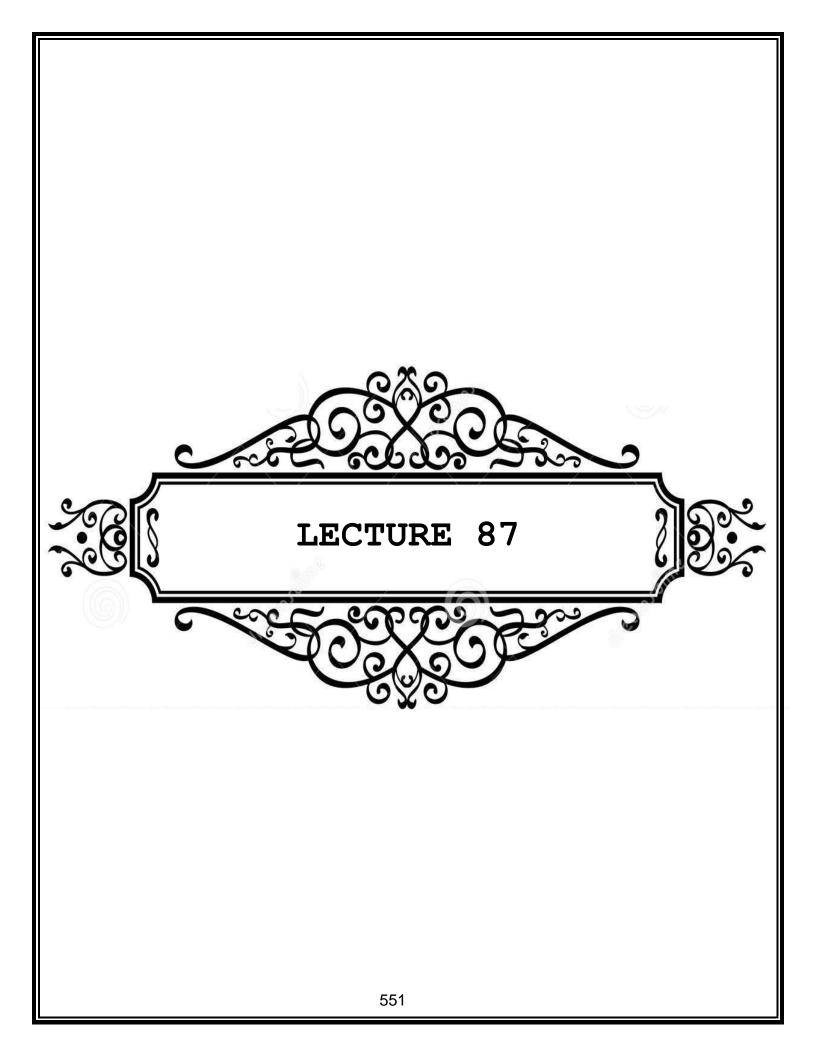
- Original Space obtains in pot.
- Adhara Maha Akasha Original Space obtaining in / enclosed within pot.



- Reflected clouds move
- Upper space with clouds get reflected
- Reflected space obtaining within water.



Reflected – pratibimba akasha called Jalaksha is there in pot.

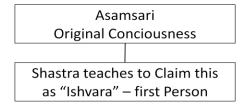


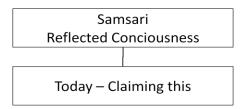
#### Lecture 87

### Verse 1 – 17:

Vedanta Sara	Introduced
- Painted canvas - Chitra pata drishtanta	<ul> <li>Adhara chaitanyam Original conciousness</li> <li>Abasa Chaitanyam Reflected Conciousness</li> <li>Samsara</li> </ul>

- Samsara is property belonging to Reflected Conciousness.
- Abasa chaitanyam is Samsari possessing Samsara Affected + Afflicted by Samsara.
- Adhara Chaitanyam Original Conciousness Not Affected "Asanga", Therefore, Asamsari.



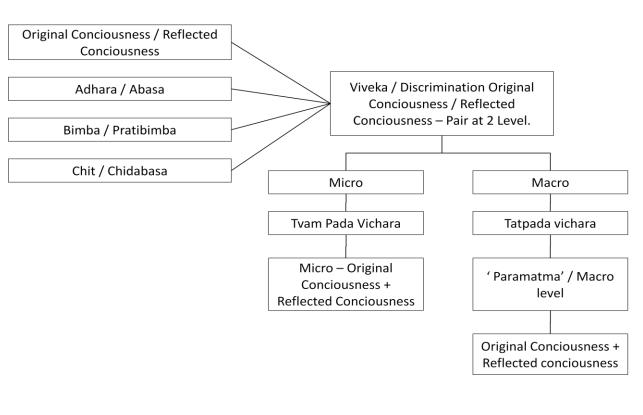


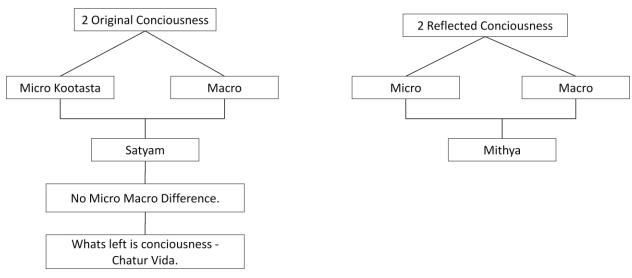
- Today there is confusion because mix of Reflected Conciousness + Original conciousness. (Intimately mixed up).
- Sort out Samsari Reflected Conciousness + Asamsari Original Conciousness is "Project vedanta"
- In the end have Aparoksha Jnanam called Asamsari Bimba Chaitanyam.
- Learn to claim Always I am Asamsari Original Conciousness.
- Reflected conciousness Comes + Goes. I am not Affected Aim of Vedanta.

#### Verse 18 – 21:

कूटस्थो ब्रह्म जीवेशावित्येवं चिच्चतुर्विधा । घटाकाशमहाकाशौ जलाकाशाभुखे यथा ।।१८।। The self as consciousness absolute is spoken of as Kutastha, Brahman, Jiva and Isvara, just as, for instance, Akasa, (ether) is called 'pot-Akasa', 'All embracing Akasa, Akasa conditioned by water' and 'Akasa conditioned by a cloud.' [Chapter 6 – Verse 18]

• Same topic in Bigger Screen – Vistara.





### **Verse 19:**

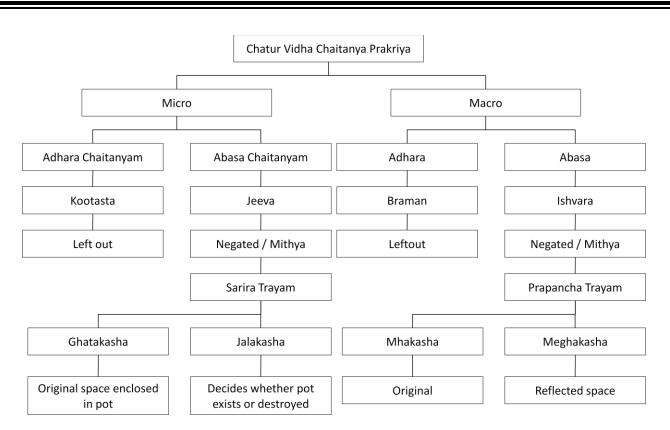
घटावच्छिन्नखे नीरं यत्तत्र प्रतिबिम्बितः । साभ्रनक्षत्र आकाशो जलाकाश उदीर्यते ।।१९।।

The sky with clouds and stars reflected in water contained in a pot which encloses space, is known as 'Akasa in water'. [Chapter 6 – Verse 19]

- 2 Akasha at Micro level.
- Ghata / Jala.

 $\uparrow$ 

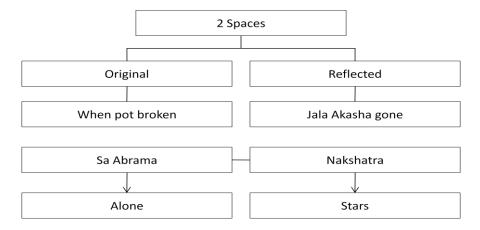
Original Space enclosed decides whether Pot exists or Destroyed.



- Kootasta + Brahma → 2 Names One divisionless conciousness / substance.
- Pour water Sukshma shariram

Upper sky space – Jala Akasha seen

- Saabra lakshatra akasha.
- Sun + Space + cloud seen reflection in water
- Stars + Space + Cloud seen reflection in water.

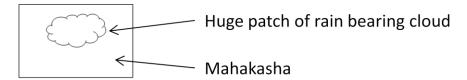


- In Jala Kasha Sun / Stars / Clouds Reflected.
- Gatakasha Space enclosed in pot.

### Verse 20:

महाकाशस्य मध्ये यन्मेघमण्डलमीक्ष्यते । प्रतिबिम्बतया तत्र मेघाकाशो जले स्थितः ।।२०।। The sky reflected in water particles forming a cloud suspended in space is known as 'Akasa in a cloud'. [Chapter 6 – Verse 20]

- Macro Reflection requires Macro Mirror / medium rain cloud during rainy seasons....
- Megha Rain bearing cloud because of water in cloud has reflecting medium.
- Megha in summer Not Reflected Medium.
- Space reflects on Macro cloud Reflecting medium.
- Mahakasha total space macro Original Sun.
- For Reflection Reflected Medium..... In this sloka.



- Pratibimba megakasha in form of reflection of Mahakasha at macro level.
- Not enclosed Akasha in cloud. But reflected Akasha.
- 3 Perceptible..... Ghatakasha know hall space
- Pratyaksha anubava..... JalaAkasha
- Recognise don't see.... Mahakasha.
- How you know reflected space in cloud no plane to go up.... What is Pramanam? Anumana – inference.

### **Verse 21:**

मेघांशरूपमुदकं तुषाराकारसंस्थितम् । तत्र खप्रतिविम्बोऽयं नीरत्वादनुमीयते ।।२१।। As a cloud is composed of a water in a particular state, it is therefore reasonable to assume the existence of the reflection of Akasa in a cloud. [Chapter 6 – verse 21]

- Rain bearing cloud should have Water.
- Ab jalam Bram holder Jalatatva.
- Megh To Pour out Water. Mehanti iti Megha -To Sprinkle.

- Not Full Water Particle ... then Rain ....
- Before Condensation + Crystalisation .....
- Minute Spray Particle Floating form .
- If Joined fall as Rain drops Tusharam = Small Particle Spray.
- Near Water falls ... Water particle floating .... Body cool ... because of Tushar.
- In Megha ... there is jalam and in form of Tushar.
- Water Part of Rain bearing cloud remains as Minute Particles capable of floating – Water is transparent capable of Reflection.
- Where there is Reflecting Surface, there will be Reflection.
- Reflection interface not perceived in Tushar Jaalam Reflecting Surface.
- Kha Pratibimba Reflection of Macro Space.
- Cloud Big , Therefore , Reflection Big.

# Logic:

• Megha Jala – Akasha Pratibimbavatu – Jalatvat – Ghata – Jalatvatu.

	4 Chaitanyam	4 Akasha
Micro	Kootasta	Ghata
IVIICIO	Jeeva	Jala
0.4	Brahma	Mahakasha
Macro		Megakasha

### Verse 22:

अधिष्ठानतया देहद्वयावच्छित्रचेतनः । कृटवित्रविकारेण स्थितः कृटस्थ उच्यते ।।२२।। The consciousness which is conditioned by the gross and subtle bodies, on which they are superimposed and which knows no change, is known as Kutastha. [Chapter 6 – Verse 22]

# **Direction of Journey:**

## a) Tvam Pada:

- Mix up at Micro Level Needs sorting out.
- Kootasta / jiva Vyashti viveka

# b) Tat Pada:

Macro Original Conciousness + Reflected Conciousness Brahman + Ishvara.
 Needs to be sorted out.

# c) Baga Tyaga lakshana:

- Jeeva Negated

  Left out Tvam and Tat Pada Lakshyartha Kootasta and Brahman
  Ishvara Negated
- Both One Substance.

## 3 Topics:

- Lakshyartha Kootasta + Brahma Chaitanyam Aikyam Revealed.
- Kootasta Jiva Viveka Verse 22 103 Tvam.
- Brahman Isvara Viveka Verse 104 209 Tad.
- Kootasta Brahman Aikyam Verse 210 246 Asi ← Pada Arthaha
- Phalam / Benefit of Moksha Verse 246 290.
- Verse 22- 246 Tat Tvam Asi ..... Mahavakya Vedanta Vichara Rupa Vistaraha ....

## **Verse 22 : Kootasta Chiatanyam**

### Chetanaha Adhishtana vartata:

- There is Original Conciousness which is Adhishtanam Adhara Chaitanyam – base.
- Conciousness is Supporting Sthula + Shukshma Bodies.
- Enclosed Within Sthula / Sukshma Shariram like space enclosed within Pot/ Within.
- 2 Bodies There is Original Conciousness obtaining within 2 Bodies called Adhishtana Chaitanyam / Adhara Chaitanyam / Original Conciousness.
- Not Talking of Reflected conciousness but original Micro Conciousness ... It will never but undergo any change – whatever happens to reflection .../ Shariram.
- Reflection subject to change reflection travels with Reflecting Medium or destroyed when medium destroyed.

- Nirvikara Stitaha remains changeless Whatever happens to body ...
- Chapter 2 -12 -25:

Na Jayate / Achedyoyam / Nithya Sarvayata / Avyakta / Talks about Koostasta Original Conciousness.



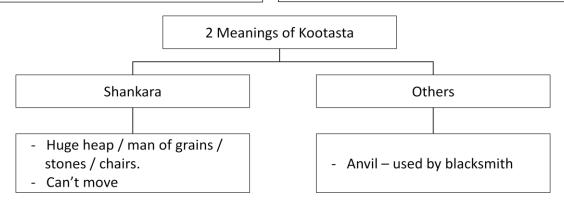
Nirvikaram Stitahe.

# **Example:**

Like Kootaha.

## Gita:

ये त्वक्षरमनिर्देश्यं अव्यक्तं पर्युपासते। सर्वत्रगमचिन्त्यञ्च कूटस्थं अचलन्भुवम्॥ १२.३॥ Those who worship the imperishable, the indefinable, the unmanifest, the Omnipresent, the unthinkable, the unchangeable, the Immovable and the eternal.... [Chapter 12 – Verse 3]



 Adhara anvil stationary must be Nirvikara – supports changing without itself changing, but is definitely required.

# **Example:**

- Chapati kal + hand + Mav moves kal doesn't move.
- Brahman anvil all shariram / mav... face Prarabda Iron... hamering....
- Who holds the hammer? Bagawan Blacksmith everyday knowing experiences – Micro / Macro everything changes.
- · Changes possible due to Brahman.
- Brahman = Asanga / Dosa Kal.... Kootasta Chaitanyam... Nirvikara.

# **Verse 23: Very Important**

कूटस्थे कल्पिता बुद्धिस्तत्र चित्प्रतिबिम्बकः। प्राणानां धारणाज्जीवः संसारेण स युज्यते ।।२३।। On the Kutastha is superimposed by imagination the intellect (Buddhi). The reflection of Kutastha in the intellect is animated by Vitality and is called the Jiva. It is subject to transmigration. [Chapter 6 – Verse 23]

## Jeeva Abasa Chaitanyam:

- Jeeva = Reflected Conciousness.
- Upon Kootasta chaitanyam serving as Adharam, at time of creation, Buddhi created – sthula / sukshma shairam created out of Karana shariram by Bagawan – cosmic srishti karta – Omniscient / omnipotent karta shapes appropriate sharirams.
- Upon kootasta chaitanyam buddhi is kalpita / srishtam / created.
- Kalpitam = Reserved for mithya creation / unreal creation. Advaita Prakaranam – Mandukya.
- Buddhi created by Sukshma butas... fine matter medium subtle.....

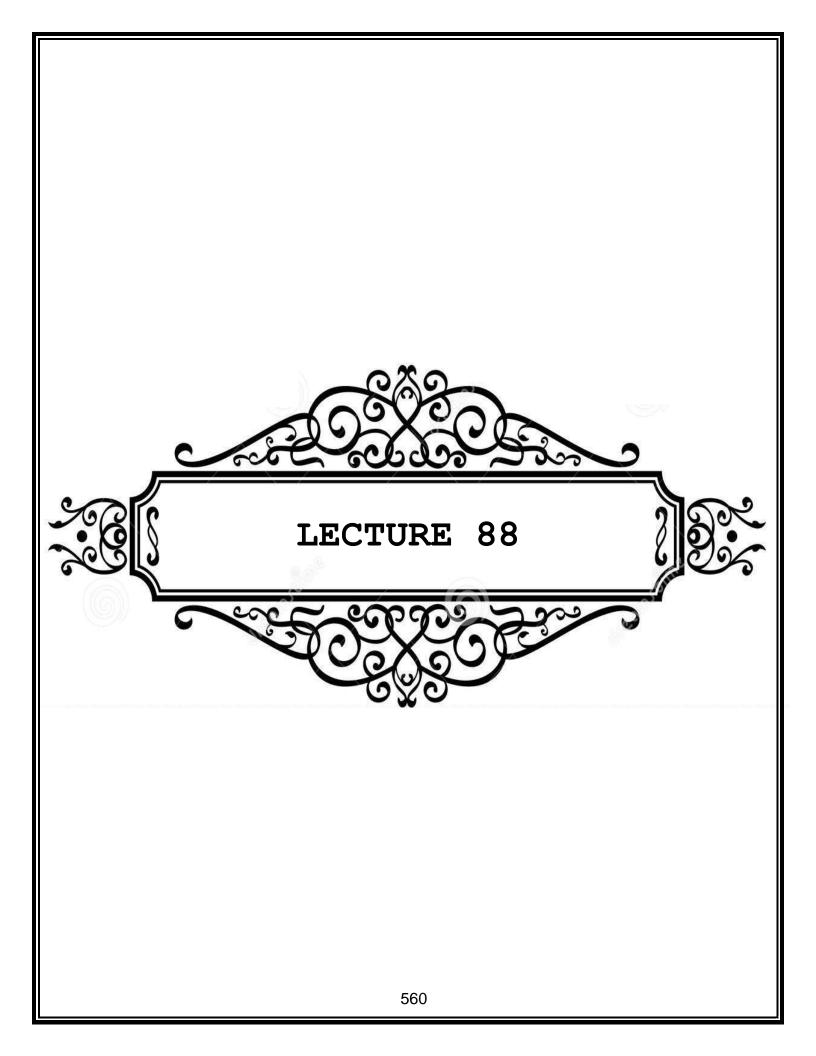
  Therefore capable of forming reflection... don't see reflection of face on book but in Laminated page.
- If fine surface / see reflection.
- Formation of chit pratibimbam Micro reflection in the Antahkarana / head.
- Why this Pratibimba chaitanyam is called Jeeva?
- Jeev: That which holds Pancha Pranas within body.
- Pratibimba chaitanyam retains Pancha Pranas within body.
- If Pratibimba chaitanyam leaves body it carries with it Pancha pranas.
- Who is responsible for pranas to be tied to the body? "Chidabasa"

#### Gita:

ममैवांशो जीवलोके जीवमूतः सनातनः। मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति॥ १५.७॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Chaitanya pratibimbam carries prana from body when Prarabda is over.
- Nut + bolt holding body is chidabasa pranadharanat = Jeeva = Holder of prana. This jeeva is samsari.



#### Lecture 88

# Verse 18 – 21 : Main topic

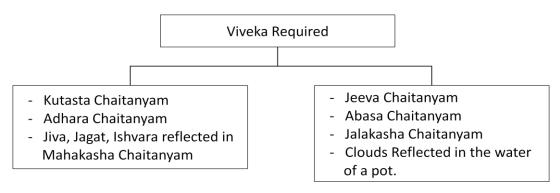
- Chaturvidha chaitanya vichara dvara Jivatma / paramatma Aikya bodhanam.
- Revelation of Jivatma / Paramatma Aikayam by Analysing chaturvidha chaitanyam.

## • Example:

Chatur vidha Akasha

- Ghatakasha = Kutasta chaitanyam
- Jalakasha = Jeevatma Chaitanyam
- Mahakasha = Brahma Chaitanyam
- Meghakasha = Ishvara Chaitanyam

### Verse 22 - 103:



#### **Verse 22:**

- Kootasta chaitanyam Adhishtana / Adhara chaitanyam on which creation is superimposed.
- Sthula Sukshma shariram Vyavaharika Satyam.
- Kootasta = Paramartika satyam... on this is super-imposed sthula / sukshma vyavaharika chaitanyam.
- Kootasta Anvil
  - Nirvikara / Najayate... changeless conciousness

#### **Verse 23:**

Definition of Jivatma – chaitanyam...

- Sukshma Shariram has capacity to reflect adhistana chaitanyam. Reflection extends thru sukshma goes to sthula this reflected Conciousness obtaining in sthula sukshma sharira Reflected Medium is called Jeeva chaitanyam abasa chaitanyam jeevaha.
- Upon paramartika kootasta satyam.. Buddhi vyavaharika is superimposed because of Avidya / maya.
- Like dream superimposed on water.
- In the sthula sukshma pair chidabasa chit bimbam formed.
- Reflected Conciousness is called Jeevaha Nirvikara Kootasta...

# Why called Jeeva?

- Whatever holds pranas in physical body.
- Holder of pranas in body.
- As long as chidabasa is there / pranas are there.. Wife / children learning...
- Therefore husband goes...
- Pancha pranas can't continue + send chidabasa....

### Gita: Chapter 15

ममैवांशो जीवलोके जीवभूतः सनातनः। मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति॥ १५.७॥ An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Prakirti = sharira sthani karshyati drags.
- Chidabasa holds prana in body & takes prana away from body.
- Basis for transfer of Chidabasa = Prarabda karma.
- How long Chidabasa remains depends on Karmas to be exhausted.
- Vyavahara chidabasa / jeeva / pratibimba chaitanya is victim of samsara affected by samsara.
- Helpless victim of samsara caused by karmas Sanchita / Agami / Prarabda.
- Butha Gramasya eva.... Jiva can't protest when karma over, chidabasa quits + goes to another body. Because of karma travel.. Gain sukha / dukha anubava = samsara.
- Karma + Chidabasa = Vyavaharika Satyam.

- W.r.t. one mithya another mithya satyam.
- Dream fire hurts dream body.
- In jeeva drishti, samsara is satyam.
- Ignore it as mithya only under one condition from stand point of kutasta....

### **Verse 23:**

- We cant brush aside problems of Jiva.
- Looking from Vyavahara Real Problem.
- Only if you raise the Level to koostasta, then can say Sarvam Mithya.
- Vyavaharika Jeeva has Vyavaharika Samsara.

#### Verse 24:

जलव्योम्ना घटाकाशो यथा सर्वस्तिरोहितः । तथा जीवेन कृटस्थः सोऽन्योन्याध्यास उच्यते ।।२४।। As the Akasa in a pot is concealed by the Akasa reflected in the water with which the pot is filled, so Kutastha is obscured by Jiva. This principle is called mutual obscuring or superimposition. [Chapter 6 – Verse 24]

#### Problem:

- Vyavaharika Chidabasa Jeeva and Paramartika Kootasta Jiva exist in same place.
- Not able to segregate physically.
- Yatra Chidabasa tad Evai Adhishtana chid Rupa vartate.
- Because of Co existence in one Locus, they get mixed up.
- Abhasa Jeeva / Adhara Kootasta Jiva exists in one Locus.
- Brahman sutra Starts.
- Special name for Anonya Adhyasa : Satya Anruta Mithuni karanam.
- Satya + Mithya mix confusion.
- In I both co-existing & mix up and get into problem.
- Kootasts chaitanya is Missed / overshadow. Lost sight of because of Abasa chaitanyam.
- Adhara dismissed / Missed like pot space lost sight of because of water space.

- When you look into pot, 2spaces are there Adhara chaitanyam was there before pot came .... After you pour water Akasha came + Reflected in Water.
- Uniqueness with starry space .... Stars have value.
- In any function, see stars ....
- See Jala Akasha+ loose sight of external ghatakasha ....
- Pot space ..... Overshadowed / overlooked / concealed / covered by reflected space totally.
- Jala Akasha Temporarily come steals the show Original Akasha forgotten.
- Duplicate Nakli steals show in any field Not Asti .... Music / Arts / Knowledge.
- Maya Devi Marketer ..... Brahman lonely + Advaita.
- This process in which we miss Adhishtanam + take Abasa = Mistake –
   Anonya Adhyasa Loosing sight of pair Mutual mixing up confusion.
- Fusion of Sathyam + Mithya.

#### **Verse 25:**

अयं जीवो न कूटस्थं विविनक्ति कदाचन । अनादिरविवेकोऽयं मूलाविद्येति गम्यताम् ।।२५।। Under the delusion of mutual superimposition the Jiva cannot discriminate and realize that he is not Jiva but Kutastha. This non-discrimination is beginningless and is known as the primal nescience. [Chapter 6 – Verse 25]

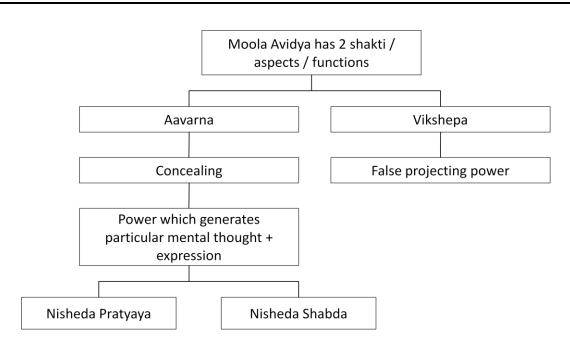
- Adhyasa Bashyam ....
- Substance / property confusion .
- Therefore, I say: I am Jiva.
- Never Distinctly understand koostasta under which Jiva is sitting.
- Avritti Activated only when wise raise a question.
- Before that Avritti not active only Avidya was active.

Moola Avidya	Ajnani
- Ajnani doesn't know koostasta.	- Questioned by wise person.

- In Ajnanai mind he entertains Vritti ....
- Koostasta Na bhati Na Asti.
- · Generating power is called Avarnam.
- Generating shakti is called Avarnam.
- Generating Vritti is called Avarnam.
- Avarnam takes place at thought level .... Then he expresses .... Vardati ....
   Na bhati / na Asti.
- Internal + External Level.
- Nisheda of Satyam + Bhanam is common. Avarnam is 1<sup>st</sup> power of Moola Avidya.
- One never understands kootasta under which jeeva is sitting. Own adhishtanam / svarupam / higher nature.
- Look all around except down below key in pocket... searching everywehre.
- Kutastam na virinakti.. Doesn't discriminate "Kutasta Jeeva".
- Vich-datu 7<sup>th</sup> conjugation.
- Gone thru millions of manushya janmas.
- How you know Avidya continues?
- Because Janma continues.... Protect avidya along with other valuables.
   Anaadi aviveka self ignorance.
- Beginningless mixing up of kootasta + Jiva called moola avidya basic ignorance.
- Not recognising kootasta as distinct from jeeva.

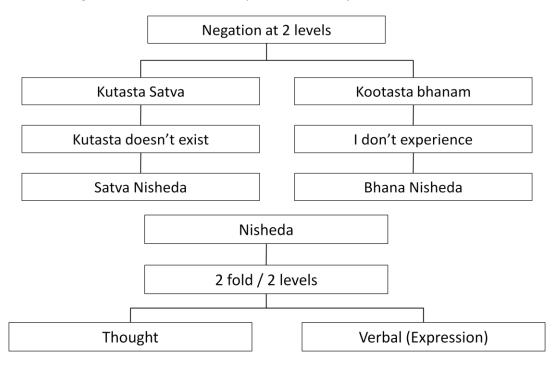
#### Verse 26:

विक्षेपावृतिरूपाभ्यां द्विधाऽविद्या व्यवस्थिता। न भाति नास्ति कूटस्थ इत्यापादनमावृतिः ।।२६।। Nescience or Avidya has two functions: Avarna or the power to conceal and Viksepa or the power to project. The power of Avarna creates such ideas as 'Kutastha shines not nor exists." [Chapter 6 – Verse 26]

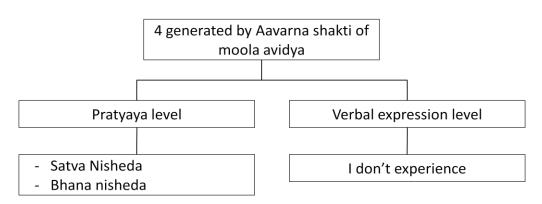


# Mental thought:

- In form of negation + negation of verbal expression.
- Negation of existence + experience of object (Kutasta in front).



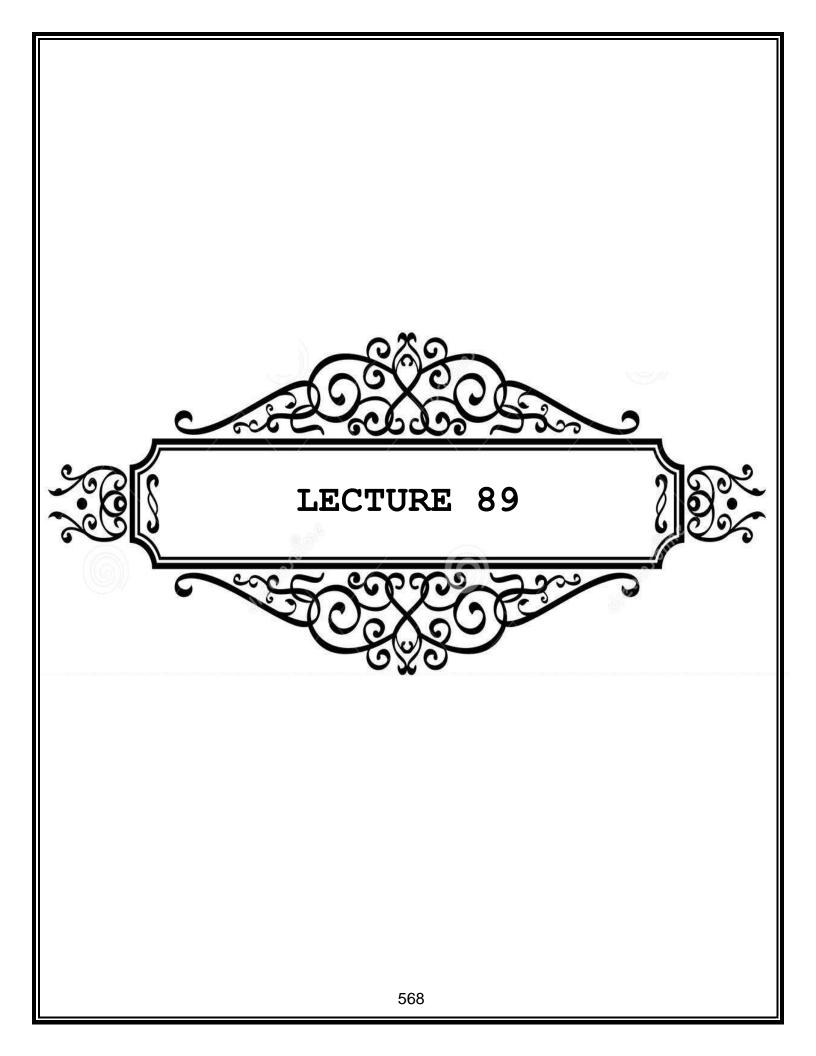
- After 25 years of study does brahman exist or not.... No Negates Brahmans existence – Satva Nisheda.
- No Brahma Anubava Negates Brahman experience Bhana Nisheda.



- Vritti Shabda drishtya satya bana nisheda.
- Satva Janakeya avarna shakti....
- Bhanna Nishedam + Pratyaya level
- Kootasta na bhati Not experienced by me.

Kootasta Nasti doesn't exist at all.

- Apadana Utpannam is called Avritti / Avarnam.
- Power to generate called Aavarna shakti.
- Vedanta: Kootasta is sakshi chaitanyam.

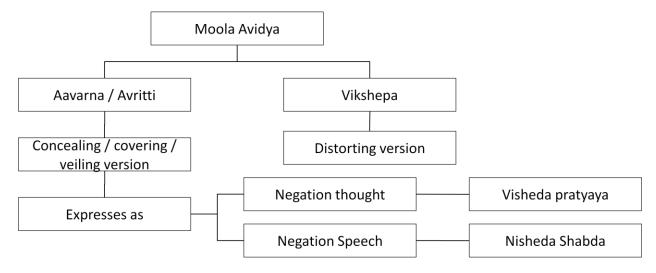


#### Lecture 89

### **Verse 27:**

अज्ञानी विदुषा पृष्टः कूटस्थं न प्रबुध्यते । न भाति नास्ति कूटस्थ इति बुद्ध्वा वदत्यपि ।।२७।। If a wise man asks an ignorant man about Kutastha, he replies: 'There is no such thing as Kutastha. It does not manifest nor exist.' Thus he feels and says. [Chapter 6 – Verse 27]

- From verse 23 .... Koostasta viveka ..... Tvam Pada Vichara.
- Negate Jeeva as Mithya and take kootasta Adhishtanam Lakshyartham as Satyam.
- Arrived through Baga Lakshana.
- What are intellectual problems we are suffering.
- Don't know Kootasta Adhishtanam = moola Avidya.



- Nisheda of experience + existence of a thing.
- Vastu Satvas + Bhanam

I I Existence Experience.

### **Avarnam Definition:**

- Vastu satva Bhava Nisheda Shabda Pratyaya.
- Thought + Word which negates Existence and experience of a thing is called Avarnam.
- One version of ignorance.

- Expresses ignorance is Avarnam at thought + Word level.
- Negation of existence + experience.
- Ignorant doesn't know kootasta .... This is called Avidya.
- Not Aware of ignorance or talks about ignorance.
- Only when someone Asks a question ignorance is invoked and expressed Satva Bhava Nisheda Shabda Pratyayaa is Avarnam.

## Verse 28: Objection

स्वप्रकाशे कुतोऽविद्या तां विना कथमावृतिः । इत्यादितर्कजालानि स्वानुभूतिर्ग्रसत्यसौ ।।२८।। The opponent may raise such questions as: 'How did the self-luminuous Kutastha come to have ignorance; and without it how could there be obscuring? Such arguments are falsified by one's (direct) experience. [Chapter 6 – Verse 28]

- Cant talk about Avidya + Avarnam W.r.t kootasta chaitanyam Illogical / contradiction.
- Hetu Garba Visheshanam.
- Svayam prakasha Rupam Jyoti Svarupam / Avidya Tamas Aprakasham -Andhakara Svarupam.
- If Avidya has to cover kootasta it has to be located over kootasta.
- Avasta has to be located upon kootasta ....
- Then they must co exist and be in proximity.
- Aprakasha / Svaprakasha
- Avidya / kootasta
- Darkness / Light
- Night / Day
- Ignorance / conciousness

Cant co exist, opposite

Attributes Virodha Svabavat.

- Without Avidya, how can there be Avarnam concealment of Kootasta.
- Avarnam = Power / Version of Avidya.
- No Swami Without speech faculty No class.

# Vidyas Answer:

That they exist proved by experience.

When we experience co-existence, how can you deny coexistence.

## **Example:**

- Give reason for gen set breakdown.
- Eyes experience light.
- No logic power can prove.
- Nahi drishte anupamo nama Logic can't question something which is evidently experiential.
- I am Conciousness being I am experiencing Kootasta + Many ignorance's.. Including moola avidya.
- Both coexist experienced. Therefore logic has no power to question experience.

#### **Verse 29:**

स्वानुभूतावविश्वासे तर्कस्याप्यनवस्थितेः । कथं वा तार्किकंमन्यस्तत्त्विनश्चयमाप्नुयात् ।।२९।। If one disbelieves one's own experience, and since logic is not final, how can one know the truth about anything by mere reasoning? [Chapter 6 – Verse 29]

Logic Says	Anubava proves
- Conciousness + ignorance cant co exist.	- They can exist

• Anumanam / Tarqa Pratyaksha Anubava – Contradictory.

### Which one should we take?

• Discard Tarka with strength of Anubava. Pratyaksha alone is Stronger than Anumanam.

# What is Logic to say logic is weaker?

Anumanam depends on Pratyaksha for its very existence.

Upajeevya - Anubava	Upajeevaka - Logic
<ul><li>Independent.</li><li>Saprabala</li><li>Stronger</li></ul>	<ul> <li>Dependent on data.</li> <li>Durbala.</li> <li>Chapter 2 – verse 108 – 1 full class on this</li> </ul>

प्रमाणोत्पादिता विद्या प्रमाणं प्रबलं विना । न नश्यति न वेदान्तात्प्रबलं मानमीक्ष्यते ।। १०८।। The knowledge of Brahman, based on the evidence of the Vedas, is not destroyed unless proved invalid by some stronger evidence; but in fact there is no stronger evidence than the Vedas. [Chapter 2 – Verse 108]

- Without data collection, if I infer ... Anumanam.
- Without data = Speculation Not a fact .... Guessing Game.
- Without basis will not know whether guess work is a fact.
- 2<sup>nd</sup> Dosha: Not a fact.
- 3<sup>rd</sup> Dosha: Not arrive at conclusion / problem of nonfinality.
- Don't take Pratyaksha but only Tarqa.
- To arrive at fact based on opinion intellect has confusion because basis is regarded.
- Logic is nonfinal / inconclusive.
- Pratyaksha / Vyapti Rahita Anumana vadi... baseless speculation claims himself to be a logician.

### **Verse 30: Technical Gem**

बुद्ध्यारोहाय तर्कश्चेदपेक्षेत तथा सित । स्वानुभृत्यनुसारेण तक्यंतां मा कुतक्यंताम् ।।३०।।

The chief function of reasoning is to explain things clearly. One should employ logic following one's own experience and not misuse it. [Chapter 6 – Verse 30]

• Epistemology – Pramana shastram – what is knowledge? Right – wrong knowledge / source / reasoning.

# Purva Pakshi: Agree

- Pratyaksha is base of Anumana.
- Sitting on Branch of tree & cutting it... Kalidasa uses reason in correct manner.
- Want to use reason to assimilate / understand Anubava.

# **Example:**

- Person seen boarding train. Seen again in chennai next day. Therefore surprise – can't reject experience.
- Got in Arokanam & came back Reason to not negate experience but to assimilate experience.

- Want anubava supporting logic.
- Accept coexistence of conciousness + ignorance.
- Not questioning experience but my intellect should be able to accept the experience because 2 opposites in nature.

Kootasta	Avidya
Svaprakasha	Aprakasha

- Because of knowledge I have Conciousness + ignorance can't coexist want logic / reason to accept anubava.
- Use Tarqa to explain anubava.
- Annubava assimilation not for rejecting, logic required.
- Digestive pill to digest not to throw up.
- Use sutarqa not kutarqa.

# Verse 31 : Vidyaranya

स्वानुभूतिरविद्यायामावृतौ च प्रदर्शिता। अतः कूटस्थचैतन्यमविरोधीति तक्यंताम् ।।३१।। That we do have experience of ignorance and its obscuring power has already been shown. So rather argue that Kutastha and nescience are not contradictory. [Chapter 6 – Verse 31]

- What is Anubuti / Anubava.... Coexistence of conciousness + ignorance I am Conciousness being. I have conciousness I am ignorant clear.
- Student = Knowledgeable about his ignorance.
- Guru = Knowledgeable about his knowledge.

### **Verse 27:**

Ajnani	Same Anubava
Doesn't know kootasta	Proof for Aavarnam also ↓ Na bati / Na asti

- Avidya + Aavarnam based on Anubava.
- Kootasta my svarupa chaitanyam + avidya coexist.
- How can they coexist?

• Nature : Opposite

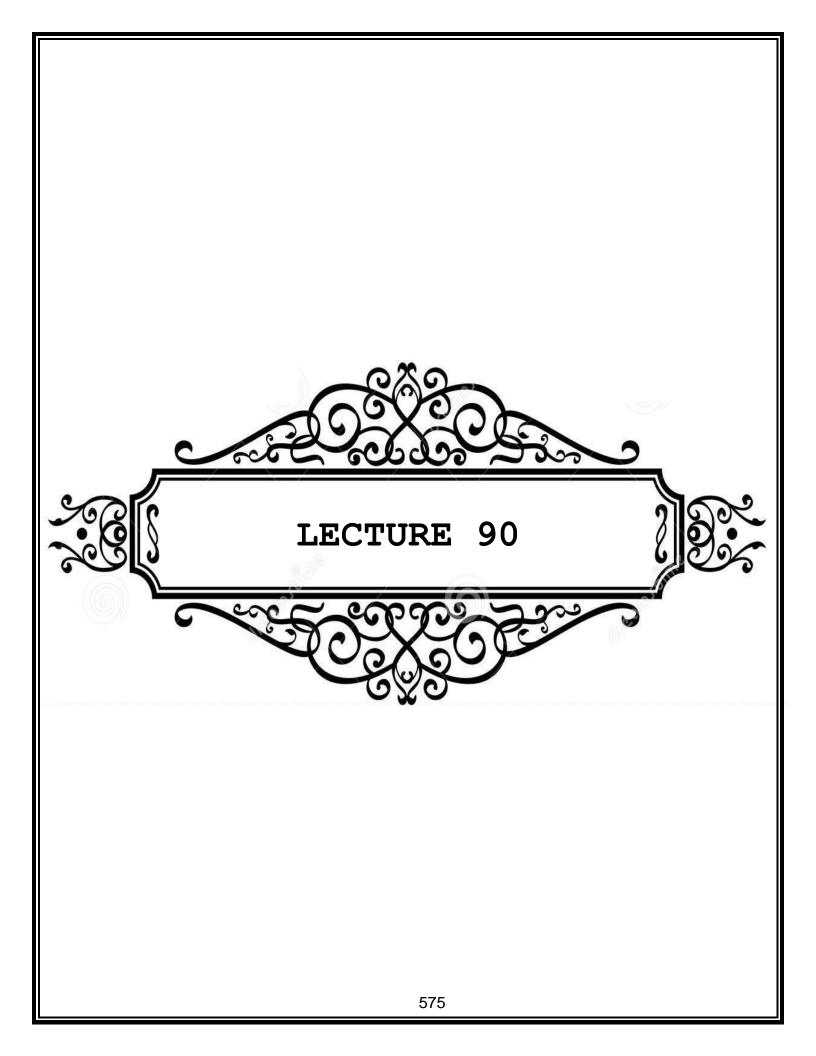
Light	Darkness
Svaprakasha	Aprakasha

Coexist + not enemical to each other like waker + dreamer coexist

Waker + Sleeper coexist

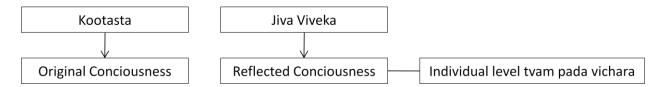
Kootasta + Waker coexist

• One higher reality other lower order.



#### Lecture 90

### Verse 31: From Verse 22



Coexist + not enemical to each other like waker + dreamer coexist

Waker + Sleeper coexist

Kootasta + Waker coexist

- One higher reality, other lower order.
- Need discrimination between Kutasta jeeva because mixed up together.
- Separate stone from rice when mixed up.
- Original conciousness + Reflected Conciousness occupy same locus

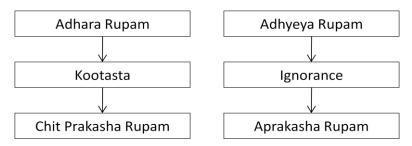


- Chaitanyam is common both self effulgent.
- Original Sun effulgent.
- Reflected sun equally effulgent.
- Have same nature + occupy same locus confusion at individual level called moola avidya.
- It has avarna + Vikshepa shakti.
- Expresses in form of vastu satwa Bana Nisheda, shabda Pratyaya.

# Purva Pakshi: Objection

- Ignorance can't cover kootasta chaitanyam.
- Neither avidya or avarna chaitanyam.
- To cover, they must exist in same locus.
- Table cover in Almira no use must be outside to cover.

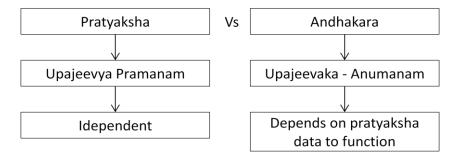
Avidya + Kootasta must coexist in same place.



Therefore purva pakshi accepts moola avidya aavarnam of kootastam – illogical.

## Vidya Answer:

• Experience proves both coexist – Conciousness + ignorance.



- Now you think logic + ignorance enemical, virodha....
- Change assumption.

### Verse 31: 2nd Line

- Use Tarqa correctly.
- Kutasta Avirodhi / friendly to ignorance illumined by conciousness, gives advance to ignorance.
- Ignorance is isness existence lent by Conciousness lent satta to agyanam.
- By giving existence + illumination, Conciousness is supporting ignorance.
- How you say Bright conciousness + Dark ignorance friendly.

Conciousness	Ignorance – Agyanam
- Paramartika Satyam - Anaadi	- Vyavaharika Satyam - Mithya
	- Anaadi - beginningless

Why ignorance mithya? If satyam, like Brahman, will never go....

Brahman Satyam	Agyanam
<ul><li>Abadyatvat</li><li>Higher order</li><li>Therefore Opposite can coexist</li></ul>	- Mithya - Badyatvat

# **Important Law:**

Opposite attributes can coexist if they belong to 2 orders.

Dark Bedroom	Bright Dream light
Vyavaharika	Pratibasika

- Opposed coexist.
- Paramartika kootastam + Vyavaharika moola avidya coexist.
- Avarna + Vikshepa problems continue.
- Chaitanyam neuter gender.

#### **Verse 32:**

तच्चेद्विरोधि केनेयमावृतिर्ह्यनुभूयताम् । विवेकस्तु विरोध्यस्यास्तत्त्वज्ञानिनि दृश्यताम् ।।३२।। If Kutastha were contradictory to ignorance and its obscuring power then who is the experiencer of this obscuring? It is the discriminating knowledge which is contradictory to ignorance, as is seen in a knower of truth. [Chapter 6 – Verse 32]

# **Conclusion by Logic:**

## Abyupethya Veda:

- Suppose we assume conciousness + ignorance are enemical / opposed to each other.
- · Reduction Absurdam logic.
- They can never co exist....

#### Problem:

- One can never be 'conciousness' of ignorance . If opposed to each other ... can never know ignorance.
- Therefore, Wont be able to talk of ignorance.

If no ignorance – No student – Teacher relationship.

Student Definition	Guru
<ul> <li>Who knows his ignorance.</li> <li>Wants to Remove Ignorance.</li> <li>Goes to Teacher to Remove ignorance.</li> <li>Has Jingyasa.</li> <li>Has Ajnana Bava</li> </ul>	<ul> <li>Has Gnana bava.</li> <li>Knows – I don't have ignorance.</li> <li>Has Ajnana Bava</li> </ul>

- If conciousness + ignorance enemical, where ignorance is there, ' Conciousness' will run ....
- Therefore, No one will be concious of ignorance. Who will ever know / talk about ignorance.
- We talk about Russian / economics / Atma Ignorance.

# **Chinmaya Example:**

Light on Head ... Where should I keep light .

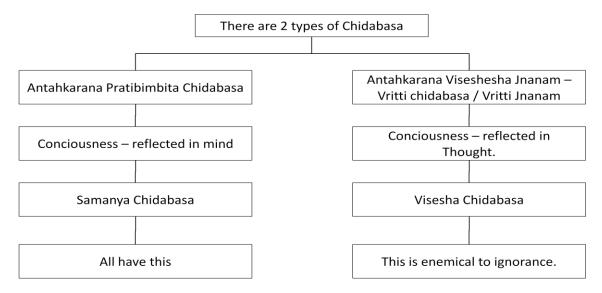
#### **Answer:**

- Where Darkness is keep light ...
- No Darkness....
- Light opposed to Darkness.
- Light cant illumine Darkness.
- External Light opposed to Darkness.
- Therefore, cant illumine Darkness. Conciousness is Unique light which illumines light and Darkness.
- Illumines external Darkness and internal Darkness ignorance.
- Therefore conciousness never opposed to Ajnanam. Nobody will be able to experience each other if they are enemical to each other.
- Therefore, conclude conciousness not enemical to ignorance.
- Therefore, can never destroy ignorance.
- Therefore, Agyana Nasham cant be done by kootasta chaitanyam because it is not a Remedy.

- If chidabasa enemical to ignorance, we all have chidabasa.
- Kootasta + chidabasa both not enemical . Both cant destroy ignorance.

# What hope do we have?

Tragic Situation !!



- Conciousness Reflected in Specific thought Ghatta Vritti Pratibimbita Chidabasa enemical to Ghata Ajnanam.
- Chidabasa Reflected in Ghata Vritti.
- Pot thought enemical to Ghata Ajnanam.
- Patta / Atma Ajnanam Ignorance / Ajnanam Nashanyati.
- Kootasta vritti pratibimbita chidabasa, kootasta Ajnanam Nashayati.
- Teacher not producing chidabasa.
- Tad Tad Akara Vritti generates Tad Tad Akara Vritti Chidabasa = Vriiti / Visesha Jnanam .
- Destroys chemistry ignorance.
- Go to Guru update shastra through mahavakya generates kootasta akara Vritti .....
- " Aham Kootasta chaitanyam Asmi".
- Thought should be generated then Vritti Bimbita chiatanyam will come.
- That Chaitanyam will destroy kootasta Agyanam.
- Go to Jnani + observe . All jnana is realise Kootasta Chaitanyam.

Kootasta chaitanyam
 Common to Jnani + Ajnani.
 Chidabasa Chaitanyam

### Difference:

- Vritti Pratibimbita chaitanyam has taken place in Jnani ......That Vritti has not come to me ... Ajnani.
- For Avidya + Avarnam , enemy is Viveka.
- Vritti Jnanam / Visesha Jnanam.
- Kutasta Akara Pratibimbita Vritti Rupa chida Abasa...
- Meet jnani + ask him do you know Kutasta chaitanyam?
- Jnani will never say: Kutasta Nasti / Na Bhati.
- Kutasta Sarvada Aham Rupena Asmi ... Balyadishu .... Sarvada bhati . No Avarnam / Agyanam for Tattva Jnani.

# **Example:**

• Kutasta Vritti Jnanam destroys ignorance.

# Important : Technical point :

- Study produces Appropriate Vritti in Mind.
- Not destroying Mind/ transcend mind for Jnani.
- In mind Vritti has to be generated.
- Keep Mind healthy to enable Vritti to take place.

### See this fact:

• Vritti Jnanam alone destroys. Samanya chidabasa cant destroy. Agyanam Vritti pratibimbita chidabasa destroys ignorance.

## How its possible?

If General cant do , how specific can do .

## **Example:**

- Cotton on road Sunlight illumines ....
- Sunlight blesses cotton doesn't destroy cotton.

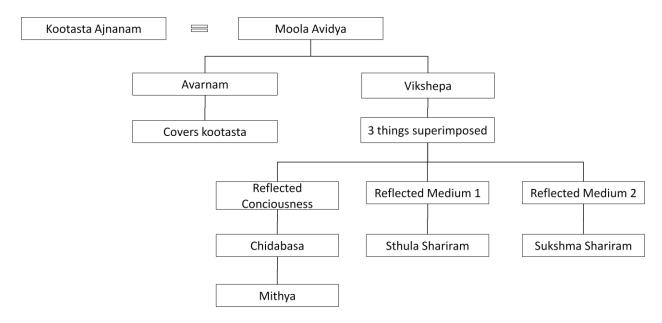
- If you have magnifying Lens, Samanya Surya prakasa coming through Magnifying Glass continues outside as Visesha Surya Prakasha. Has extra power to burn Atma cotton.
- Similarly we have Samanya Chidabasa Doesn't Destroy.

# Important Idea:

- Kutasta cant destroy ignorance. It will support ignorance.
- Samanya chidabasa will not destroy will support ignorance.
- Pratibimbita chidabasa alone can destroy Not any Vritti.
- But Vedanta "Aham Brahma Asmi Vritti" will destroy ignorance.
- Pratibimbita chidabasa .... Destroys
- After 27 continue in 33.....
- Vikshepa shakti of Moola Avidya.

### Job:

- To protect false entity.
- Erection of false entity is job or Vikshepa shakti.
- Rope ignorance.
- Avarna Shakti will cover Rope.
- Vikshepa shakti of Rope ignorance will project snake.
- When you have Visesha Vritti in mind, "Aham Brahman Asmi". That chidabasa coming through Vritti (Magnifying Glass) that chidabasa has power to destroy cotton of ignorance.
- Verse 32 Concludes Answer to Purva Pakshi.
- Verse 28 -32: Detour .... From Avidya / Avarnam / Vikshepa / Samsara Journey.



Vikshepa shakti produces reflecting medium in form of

sthula, sukshma shariram

 $\downarrow$   $\downarrow$ 

RM1 RM2 (Projected / created)

- Both created and in that Reflected conciousness is born.
- Both Adhyastha projected / created by vikshepa shakti of moola avidya.
- What about Karana shariram.... Its not created.

## Tattva bodha:

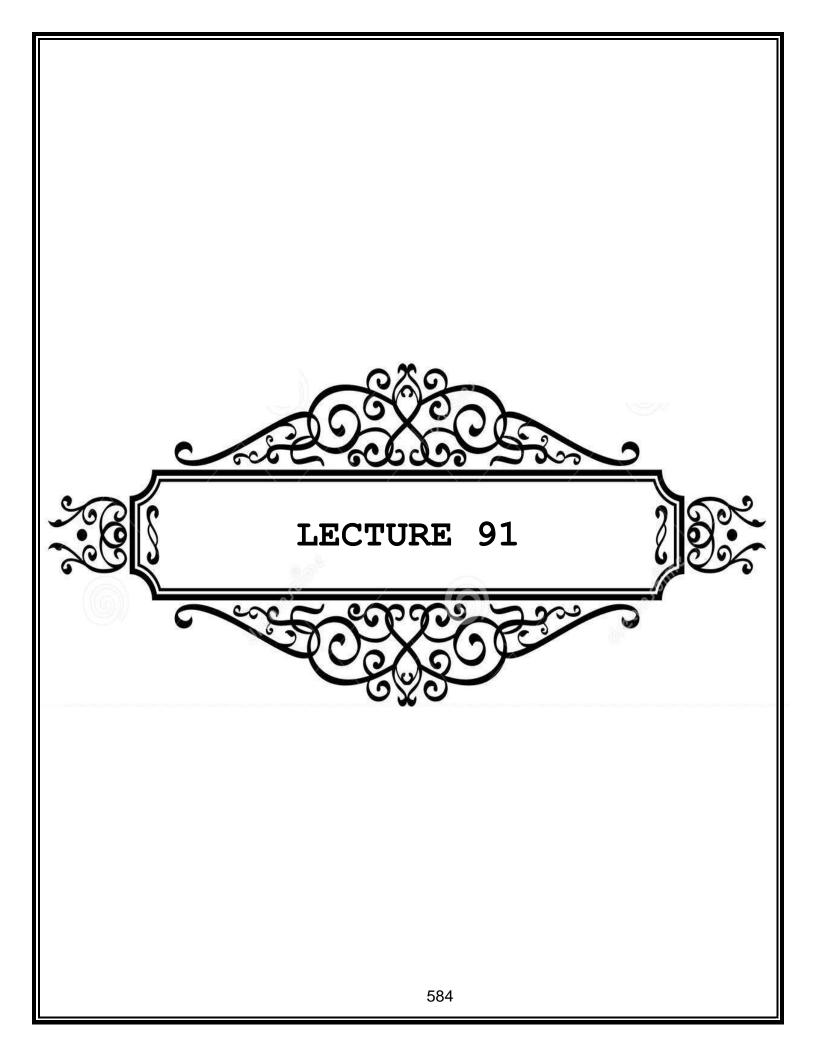
Karana Shariram – Never created

Anaadi

Not included in creation

If created, will become Karyam.

- Projection does by Vikshepa shakti...
- Moola avidya is itself karana sharira.
- Karana Shariram can project sthula / sukshma shariram.
- 2 Karyam's projected upon avidya kruta kutasta.
- Kootasta chaitanyam is covered by avarna shakti of avidya.

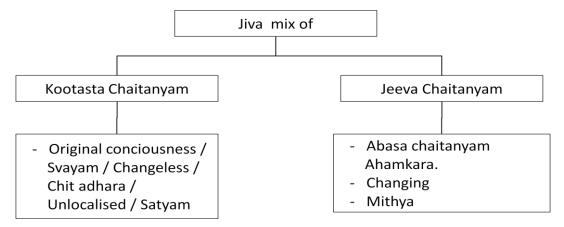


#### Lecture 91

### Verse 33:

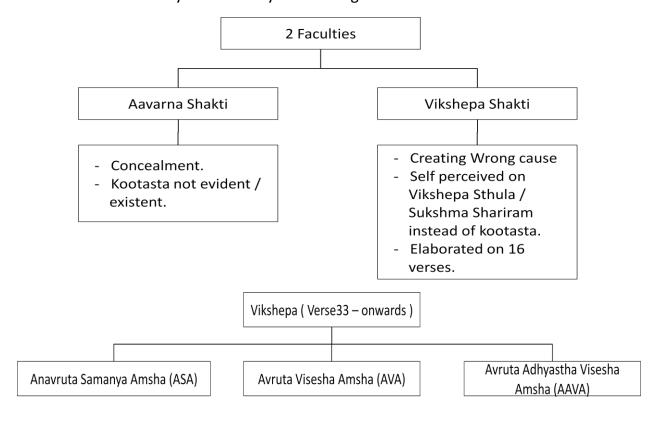
अविद्यावृतकूटस्थे देहद्वययुता चितिः । शुक्तौ रूप्यवदध्यस्ता विक्षेपाध्यास एव हि ।।३३।। On Kutastha, covered over by (the concealing power of) ignorance, are projected or superimposed the subtle and gross bodies, thus producing the Cidabhasas or Jivas. It is like the superimposition of silver on a mother of pearl. This is called projection or Viksepa. [Chapter 6 – Verse 33]

• Jivatma Analysis – Tvam Pada Vichara .



## **Confusions:**

Caused by Moola Avidya Consisting of 2 faculties.



- Once Avarna Shakti conceals, Vikhepa Shakti completes the process by false projection called Vikshepa /Adhyasa.
- Upon Avidya Vridha Kutasta, concealed by Avarna shakti. Abasa chidabasa is superimposed.
- Chidabasa is Reflected conciousness presupposes reflecting medium which is the sharirams – Sthula / Sukshma shariram.
- Why karana shariram not included?
- Karana Shariram alone called Moolavidya.

#### Tattwa Bodha:

- Anirvachaniya Anaadi Avidya Rupam.
- Because of karana shariram, sthula, sukshma sharirams are projected.
- How Moola Avidya / karana Shariram Arrived
- If karana shariram arrives, it will be karyam.
- What Originates, emerges arrives is Karyam.
- Karana Shariram is Anaadi Avidya Rupam was there before. Not projected.
- This projection is called Vikshepadhyasa.
- Example : 2 stock Example of Vedanta.

Adhishtanam	Adhyasa (By Maya Shakti)
Rope	Snake
Shell	Silver
Desert	Mirage Water
Waker	Dream
Brahman – Asin Sleep	Body, Mind, World in Jagrat

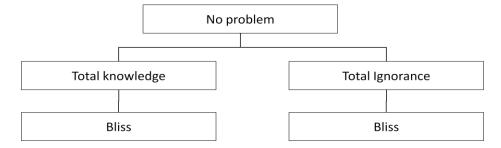
- Shining shell lying on beach + Sun.
- Above appears valuable due to Vikshepa shakti.

#### Verse 34:

इदमंशश्च सत्यत्वं शुक्तिगं रूप्य ईक्ष्यते । स्वयंत्वं वस्तुता चैवं विक्षेपे वीक्ष्यतेऽन्यगम् ।।३४।। In the illusion "This is silver', the pearl oyster shell is the thing perceived and is real, but by an error these notions, viz., 'thisness' and its 'reality', are transferred to the imaginary silver. In the same way the ideas of 'Self' and 'existence' which belong to Kutastha are transferred to the Jiva through the error caused by nescience. [Chapter 6 – Verse 34]

# What is Mechanism of superimposition Erroneous projection?

- Adyasa / Vikshepa / Aropaha ...... Subtle important topic.
- Adhyasa Bashyam introduction to Brahma Sutra. Impossible to understand vedanta without Adhyasa / Adhyaropa.
- Verse 34 51 Adhyasa 18 verses.
- Independent Analysis?
- When does erroneous perception take place?
- Condition important.
- Rope is Lying down with bright light Rope clear. Totally dark, Don't perceive anything at all.



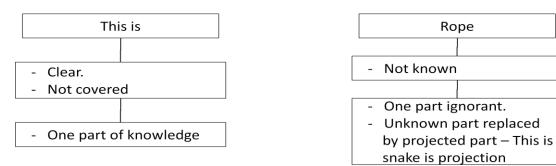
#### Problem:

- When Rope Lying in Semi Darkness, see something Light partial not bright enough to reveal.
- Semi darkness creates partial knowledge Get partial knowledge of Rope.
- When partial light and partial ignorance.

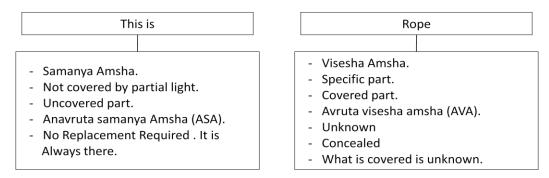
## Question:

- Which part is known?
- Which part is not known?
- This is Rope = Complete knowledge .

### In partial knowledge:

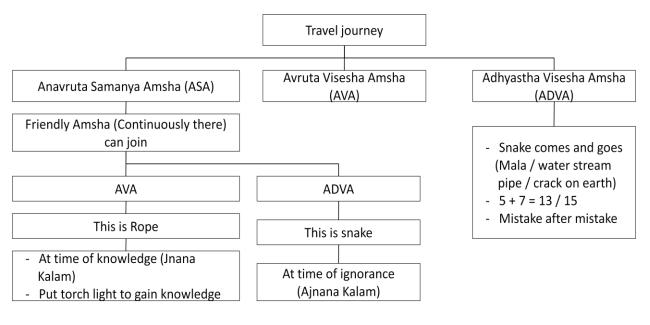


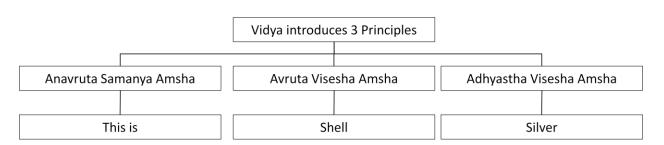
- My fertile Mind doesn't keep Quiet. Projects something else in place of unknown Rope = Vikshepa Shakti.
- Replace hidden Rope part by Projected part.
- For communication Technical Names given till 51<sup>st</sup> Verse.



# Avruta Visesha Amsha (AVA):

 When covered, Mind replaces with some new vikesha. I project another Visesha Amsha called "Adhyastha Visesha Amsha". (ADVA) – Snake.

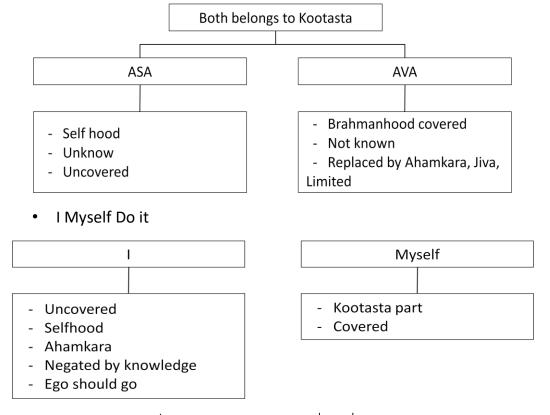




# **Rope Snake Example:**

- Presented in a new way in Panchadasi.
- Not generally done in vedanta.

ASA	AVA	ADVA
<ul><li>Self is</li><li>This is</li><li>Svayam / Svam</li><li>Aham not used</li></ul>	<ul><li>What is specialty of self?</li><li>Brahmanhood</li><li>Brahmatvam</li></ul>	



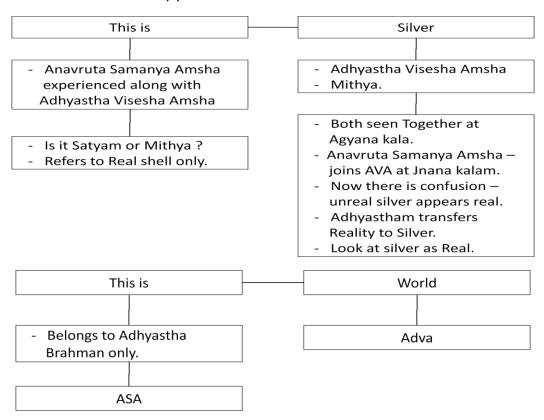
- Once Aham, 1<sup>st</sup> person is negated, 2<sup>nd</sup> / 3<sup>rd</sup> person, Samsara goes, self Remains without ego status but with new status of Brahmanhood.
- This is the Development.
- Ego to self or Brahmanhood is the Journey of Jiva in Moksha.

# Verse 34: Anavruta Samanya Amsha

• 1<sup>st</sup> line : Example

• 2<sup>nd</sup> Line: Jiva Amsha

Idam Amsha Rupye Ikshate



Isness belongs to Brahman and transferred to Unreal World.

# Dakshinamoorthy stotram:

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् । यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Reality from Adhishtana transferred to superimposition. All this done by saying.
- This is Snake Confusion complete.

- Satyam and Mithya mixed up.
- Transferred Satyatvam to Mithya part.
- Satyatvam Reality.
- Reality of Shell shuktigam falsely transferred to silver.
- Reality of Satya Brahman transferred falsely to World, body, Mind, -Unreal.
- Negates existence of Brahman / shell and asserts existence of Silver / World / Body / Mind.

### We ask Question:

- World alone is there No Brahman.
- Silver alone is there No shell.

# Why are you talking about non existing Brahman / shell?

# **Vedantic Truth:**

- Brahman alone is Appears as Mind / Body / World.
- With our fertile mind, we have transferred isness of Brahman to World and don't show gratitude to Brahman and ask why Brahman.
- This is mahima of Avidya and maya.
- Anyagam Svayam Tvam "Vikshepa" Selfhood, Which belongs to Kutasta Anavruta Samanya Amsha is perceived along with Ahamkara.

### What is ego – Ahamkara?

- " Adhva ".
- This is Snake / World.



Goes with Snake.

Mixed up as one entity snake / World.

I Myself read



Ego Adhishtanam.

• You - Yourself Read / Do.

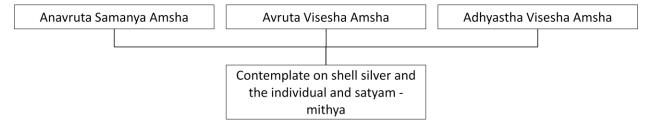


Adhyasa Adhishtanam.

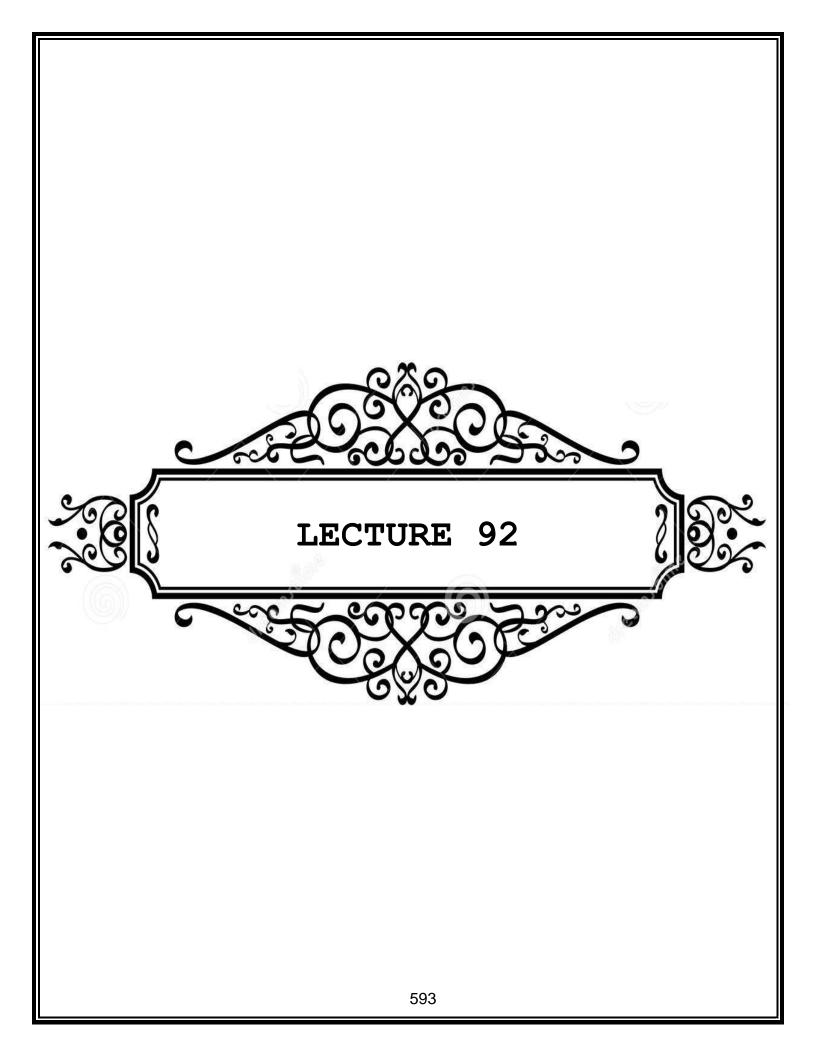
- He himself , She herself , Fan itself.
- There is one self Adhishtanam of I, He, She, It.
- I, He, She, it are Adhyasa, Superimpositions.
- Self = Kutasta = Svyam = Tvam.
- Self 'Isness' belonging to Kutasta perceived on Vikshepa I / He / She / It / Karta Bogta 'I'.
- Upon Ahamkara I + World , Unlocalised Self is perceived.
- There is transference of Reality from Adhishtanam to Adhyasa.

Reality Belonging To	Transferred to
<ul> <li>Shell.</li> <li>Gold.</li> <li>Wood.</li> <li>Self / Brahman.</li> <li>↓</li> <li>Changeless substance.</li> <li>I am this , Timeless , Spaceless principle behind Body, Mind , World called Brahman.</li> </ul>	<ul> <li>Silver, Ornament, Furniture.</li> <li>World / Body / Mind.</li> <li>↓</li> <li>Changing / Fleeting.</li> <li>Today I am this Ahamkara, changing, crying mind.</li> </ul>

- From Chit / Self to Ahamkara chidabasa is the transfer / superimposition.
- Reality belonging to all pervading conciousness is transferred to localised chidabasa. I take localised as Satyam, Unlocalised chit alone is Satyam.
- Self perceived on Vikshepa Ahamkara . Going to be elaborated on 16 verses.

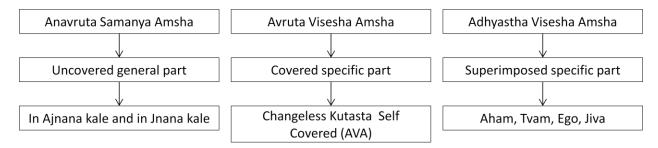


Mind should put a tick and grasp well.



### Lecture 92

Mechanism of Superimposition – 3 Technical Words.



Since, it is common to both kalams, it is called Samanya General Amsha.

# Apply in Jiva – individual:

### 1) What is Anavruta Samanya Amsha

Uncovered General part.

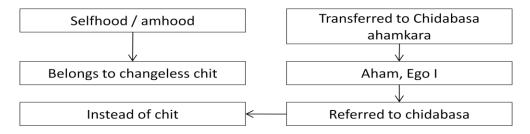
Self – Svayam / svam – Ingenious creativity called self.

Because self is in both Jnana kala and Ajnana kala.

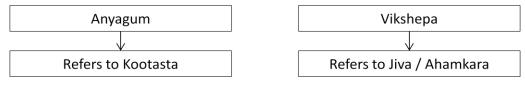
### 1) What is covered?

Visesha Amsham .... Brahmanhood, Kootastvam hood / Shellness covered.

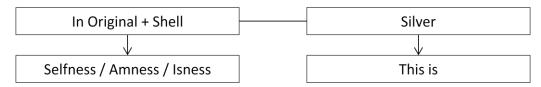
- Changeless Nature of Kootasta which is my specific nature is covered.
- Why we say , it is covered?
- We never say, I am changeless kutasta.
- Kutastam is Avruta Visesha Amsha.
- Nobody says kootasta is self. In that place we say I, he, she, it.
- Aham, Tvam, Ahamkara called Jivatvam adhyastha visesha amsha.
- Kootasta covered self becomes I / ego / ahamkara jiva projected visesha amsha idam amsha satyatvam.
- Thisness belongs to reality self kootasta. Pushing aside kootasta, thisness and isness connected to false body / mind / world.
- Self hood, isness, ishood, amness, belonging to kootasta transferred to vikshepa chidabasa, ahmankara.



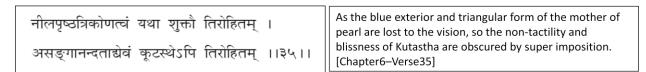
- How do we know, we are referring to chidabasa and not to chit?
- When we say: I am, we do not appreciate as all pervading chit.
- We look upon ourselves as localised individual / chidabasa called vikshepa.



Verse 34 - Anavruta Samanya Amsha

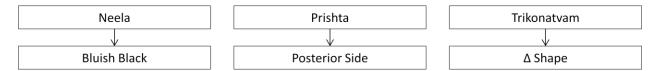


### **Verse 35:**



### Shell - Silver:

- Shellness, shellhood. Specific nature of shell covered in shakti shell.
- Unique nature front side shining form therefore mistaken as coin.



- Unique feature of shell gives shellness to shell. If lying upside down no mistake.
- Red shellness of shell covered in shell silver.

#### Kutasta Atma:

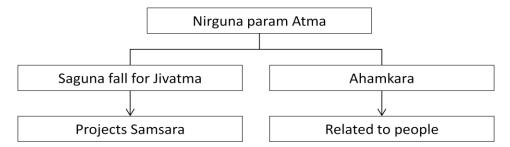
- Kootasta hood changelessness, Asangatvam, Ananthatvam svarupaha covered.
- If I have discovered myself as Asangaha will not address other as Chittappa.
- Aham esham, mama ete is due to misapprehension of real I.

# **Great Problem:**

We have taken ourselves to be chidabasa I – "SaSangaha".

# 1<sup>st</sup> chapter:

- Svajanam belong to them. They belong to me mera meri results in mara mari.
- When I miss asanga chit, take chidabasa I and become sasanga Jivatma.



- Bahu bandakaraha badnati iti baddu.
- Baddam karoti iti baddu... kutasta missed = relationless, ananda gone.
- Asangatvam + anandatvam are avruta visesha amsha.
- In tat place, ahamkara, jeevatvam projected.
- Asanga becomes Sa-sanga.
- Ananda becomes su-dukham.
- In case of kutasta, relationless + Anandasvarupa Kutastvam covered.
- Once covered, ground ready for adhyastha visesha amsha / Chidabasa / Ahamkara / Jivatma.

#### Verse 36:

आरोपितस्य दृष्टन्ते रूप्यनाम यथा तथा । कृटस्थाध्यस्तविक्षेपनामाहमिति निश्चयः ।।३६।। In the illustration that which is superimposed is called silver; so with the power of illusory projection that which is superimposed on Kutastha is called I, ego, or the sense of individuality. [Chapter 6 - Verse 36]

# Adhyastha Visesha Amsha (ADVA):

### **Example:**

Silver (Specific) Amsha is superimposed.

# Reality:

• Self must be connected with Chit / Kootasta (ASA) but we bring finite, miserable, changing chidabasa rupa, Jiva which travels from Loka to Loka.

#### Gita:

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः। जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥ १४.१६॥ Those who are abiding in Sattva go upwards; the Rajasic as dwell in the middle; and the Tamasic as, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18]

- Word used for Chidabasa is Aham.
- Projected part Kootasta is self, can't be called Aham.
- Now Aham belongs to Adhyasta Jiva, false Chidabasa.
- Self alone is the truth.
- In sushupti chidabasa resolved, don't use Aham I am.
- Jagrat, Svapna we say, you, he, she, It because I first person is present.
- In sushupti, when chidabasa is resolved he, she, it, 3<sup>rd</sup> person goes away.
- 2<sup>nd</sup> person you goes.
- 1<sup>st</sup> person I goes.
- Nobody uses I am asleep in sleep.
- I am asleep means I am awake.
- If I is clear then world is mithya.
- Word self is satyam.
- I refers to Ahamkara / ego / mithya, comes along with 2<sup>nd</sup> / 3<sup>rd</sup> person.
- Kootasta Vikshepa aham iti nama.

- Aham iti namayaha.
- Ahankara is name of vikshepa superimposed on kootasta adhishtanam.
- Sanskrit compound words look from right to left.
- Viswam drishya mananagari tulyam
  - (4)
- (3)
- (2)
- (1)

# Verse 37: Phenomena of superimposition

इदमंशं स्वतः पश्यन् रूप्यमित्यभिमन्यते।

तथा स्वं च स्वतः पश्यन्नहमित्यभिमन्यते ।।३७।।

As people think of this (something seen) as silver though they really see the mother of pearl, so in self-cognition the self is mistaken for the ego. [Chapter 6 - Verse 37]

• Superimposition is cause of greatest tragedy – samsara.

### How it starts?

- · Not clearly seeing adhistana chaitanyam shell.
- Use expression This is shell



Belongs to shell only

- Shell experience he clearly has don't have to work for shell experience.
- Rupyam Api Manyate.
- Mistakes that shell as silver come because one part he experiences other part covered by semi darkness.
- Torchlight not there.
- Because of partial experience there is superimposition.
- In the same way, I experience Kutasta chaitanyam, all the time and particularly I experience that in sushupti because there is no localised experience in sushupti.
- Therefore experiencing sakshi chaitanyam kutasta at all the time.

### **Dakshinamurthy Stotram:**

बाल्यादिष्विप जाग्रदादिषु तथा सर्वास्ववस्थास्विप व्यावृत्तास्वनुवर्तमानमहिमित्यन्तः स्फुरन्तं सदा । स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

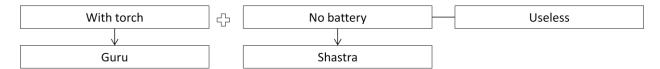
Baalya-Adissv(u)-Api Jaagrad-Aadissu Tathaa Sarvaasv[u]-Avasthaasv[u]-Api Vyaavrttaasv[u]-Anu-Vartamaanam-Aham-Ity[i]-Antah Sphurantam Sadaa | Sva-[A]atmaanam Prakattii-Karoti Bhajataam Yo Mudrayaa-Bhadrayaa Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||7||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc) and Similarly in All Conditions the Atman Always Shines as the "I" Within, Free from All Conditions but at the same time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 7]

 Located chidabasa comes during jagrat and Svapna and goes during sushupti. Chidabasa subjected to arrival and departure but I the sakshi am there as witness of pace, time and the timeless.

### Problem:

- This knowledge is not complete.
- Kutasta experienced only in form of self. Only selfhood experienced.
- That it is changeless, Ananda svaroopa not known. Torchlight missing.
- · Guru / Shastra upadesa is torchlight.
- Shastra can't talk torch without battery no light.



- When they joinj, shastra upadesa takes place press button Tat Tvam asi.
- Tat means you are not Paricheda, Chit not samsari.
- Samsara belongs to chidabasa.
- Original chit is nirakara, asanga, anantham.
- Without putting torch of shastra, specific parts not known what is known?
- Samanya Amsha Svayam cha not known. We experience general selfhood in form of sakshi in all 3 Avastas. What is the mistake we commit.

- We use Aham I have become 1<sup>st</sup> person, 2<sup>nd</sup> person, 3<sup>rd</sup> person different
   I become one of the isolated entities in the world when I say aham, and ahamkara comes.
- I become individualised, isolated mortal being.
- Aham iti abimanyate.

# Brihadaranyaka Upanishad:

- Anubuti Prakasha: Svayam Jyoti Brahmana.
  - In sushupti, chidabasa dissolved temporarily sthula, sukshma, prapanchas not available. I ahamkara not there.
- We are Muktaha, Anandah, Asanga Svarupa.
- No relationship with house, anatma.
- On waking up, house 23A 120 sq.ft... when chidabasa comes, all comes –
   Svataha tvam pashyam. All the time experiencing self samanya amsha.
- Aham iti Visesha Amsham abimanyate mistaking himself to be Ahamkara.

### Verse 38:

इदंत्वरूप्यते भिन्ने स्वत्वाहन्ते तथेष्यताम् । सामान्यं च विशेषश्च ह्युभयत्रापि गम्यते।।३८।। In the illustration the idea of this and the idea of silver are not identical, similarly, in the human personality the idea of self and the idea of ego are not identical. In both there is a common element and also a variable element. [Chapter 6 – Verse 38]

# Technical - Beautiful:

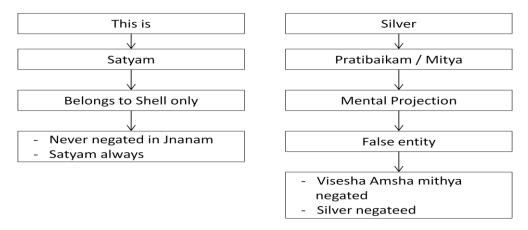
- This is shell / this is silver.
- This is self / this is Ahamkara.
- Experienced as one thought / cognition / knowledge. One is mix of Samanya + Visesha Amsha.
- Cognition one unit but factually 2 units samanya + visesha.

Jnana Kale	Ajnana Kale
<ul> <li>This is shell</li> <li>This is kootasta / self</li> <li>Satyam / real</li> <li>Samanya Amsha + Visesha Amsha</li> <li>This is – (Turiyam / Self / Kotoasta) + Waker / Sleeper / Dreamer.</li> </ul>	<ul> <li>This is silver</li> <li>This is waker / Visesha amsha / unreal / mithya / projected.</li> <li>Samanya Amsha + Adhyasa Visesha Amsha.</li> <li>This is – Waker / Sleeper / Dreamer</li> <li>Both have same order of reality.</li> </ul>
- Both have different orders or reality.	

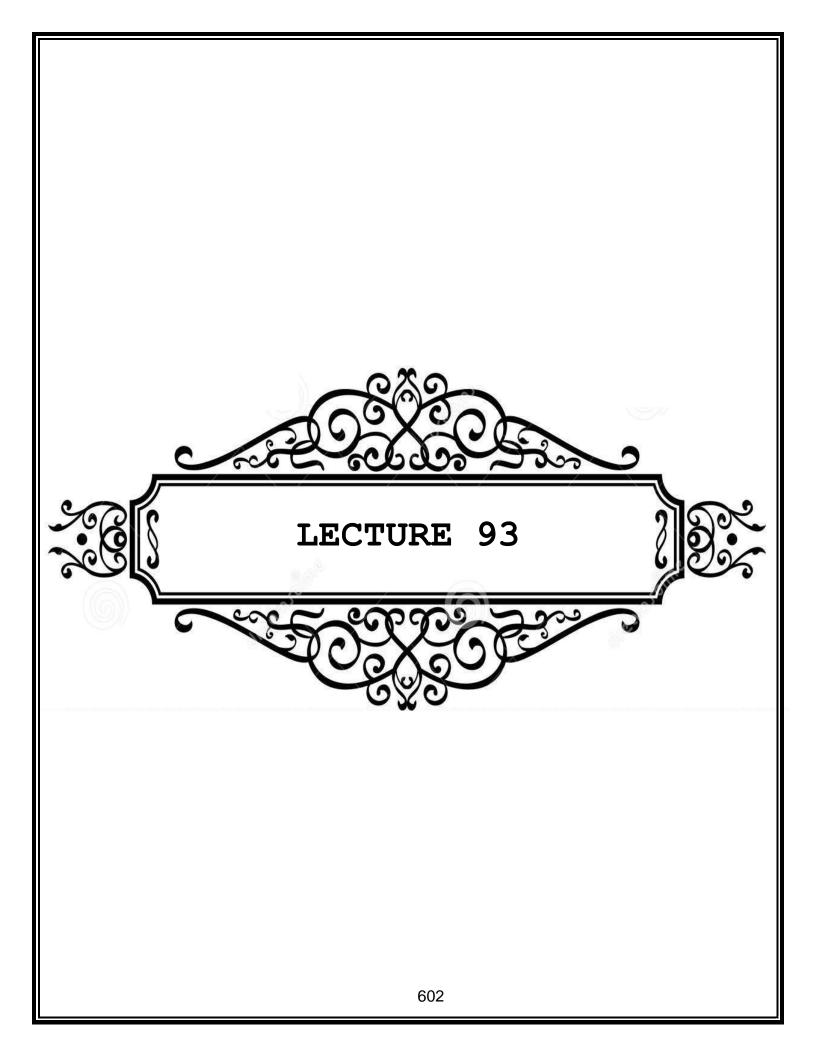
# On enquiry:

- During a Jnana Kale Samanya Amsha and Visesha Amsha have same order or reality.
- Satya + Mithya join and gives wrong knowledge.
- Samanya + Visesha Amsha's mixed up.
- Both Vyavaharika Satyam.
- During Jnana Kalam :

Samanya Amsha "this is" is not vyavaharikam but paramartikam.



- She herself that itself.
- Self = Samanya Satya Amsha = Kutasta.
- I / You / She Mithya Amsha Ahamkara produces tears.
- Satya Anruta Mithuni Karanam = Mix.



# **Lecture 93**

- 2 Amshas in every cognition.
- Samanya general amsha and visesha specific part.

This is	Mannners / bookness
Samanya Amsham	Visesha Amsham

Jnana Kala	Ajnana Kala
- Samanya + Visesha Amsha real / valid	- Samanya Amsha – this is – properly grasped valid (Siddatvat)
- Clearly perceived by pramanam	<ul> <li>Visesha Amsha not valid (unreal), not cognised incomplete knowledge snake vasana.</li> </ul>
- Satya + Visesha Amshas together valid	<ul> <li>Invalid cognition, visesha amsha unreal during erroneous cognition.</li> </ul>
- This is Rope ↓ ↓ Satyam Satyam	- Erroneous cognition - This is Snake ↓ ↓ Real Unreal
- Both Satyam	- Both not real
- 2 Satya Amshas together	- Both not unreal – total unreal perception never possible.

Jnana Kala	Ajnana Kala
- If both Amsha Jnanam.	<ul> <li>Visesha Amsha unreal</li> <li>Adhyasa perception in which there is satya amsha and anruta amsha.</li> <li>Mithuni Karanam is Adhyasa.</li> <li>One satya, one mithya – Anrutham / Mithya</li> <li>Both Mithya, impossible.</li> <li>I myself wrote letter.</li> <li>I myself am sitting here.</li> <li>I myself come to class</li> </ul>

- He you himself is sitting there.
- You yourself are sitting here.
- I myself am sitting here.



- Satya / Samanya Amsha /
Refers to chit Original
Consciousness /
Adhishtanam

Myself

- Visesha Amsha
- Self + I mixed up.
- What is Satya visesha amsham?

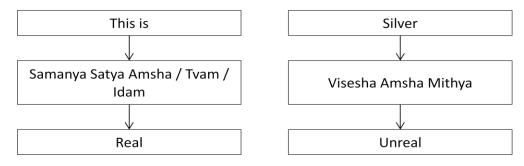
Ropeness is satya vishesha amsham.

- This is is satya samanya amsham.
- In self knowledge what is satya visesha amsham? What should we say, is self?
- To make it right knowledge?
- I / she / he / it mithya visesha amsham all should be negated.
- Aham / Tvam / Tat kara Mithya visesha amsham all should be negated.
- Say Kutasta or Brahman then it becomes satya visesha amsham which is covered during adhyasa.
- Brahatvam / kutastvam covered.
- Satya visesha amsha covered and it is replaced by I / you / she / it.
- Self is real I is unreal.



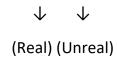
### Refers to Ahamkara

### Verse 38:

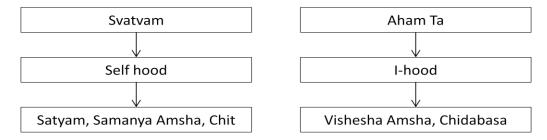


Real and unreal can never be combined.

- Boy in waking state + girl in dream, imagine getting them married in waking – Sambandha not possible.
- What is glory of ignorance?
- Making impossible possible.
- By saying this is silver



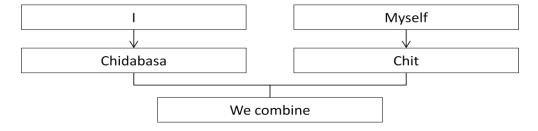
In the same way :



They are different.

Tvam	Aham
Satyam / Real	Mithya / Unreal

- Can't be combined together.
- Adhyasa bashyam this is not possible because of ignorance, we combine.
- I myself do this.



- Svataha Ahamta Dvanda Samasa.
- Svatva Hante tvam as suffix means ness / hood.
- Manushyatvam = manhood, mrigatvam = Animalness / Tableness / Jadata / Pashuta.

- In shell perception and self perception.
- Samanya real satya + unreal anuruta amsha experienced by us.

### **Verse 39:**

देवदत्तः स्वयं गच्छेत्त्वं वीक्षस्व स्वयं तथा । अहं स्वयं न शक्नोमीत्येवं लोके प्रयुज्यते ।।३९।।

People use such expressions as 'Devadatta himself is going', you yourself see this, and I myself am unable. [Chapter 6 – Verse 39]

# Example – of 2<sup>nd</sup> Line of Verse 38.

# 3<sup>rd</sup> Person:

- Devadatta Svayam Gachhat goes.
- Tom / Harry will go himself.
- Devadatta individualised ego Chidabasa who has arrived, will go.
- Mithya comes and goes.
- Svayam refers to Adhishtana.
- Chaitanya, Kutasta Chaitanyam doesn't come / go at all.
- Tat Tvam Asi refers to Svayam Amsha.

# Example 2: 2<sup>nd</sup> person

Tvam Svayam Tata Vikshatva

Mithya Visesha Satya Samanya

• You yourself see with your eyes.

# Agyana Kale:

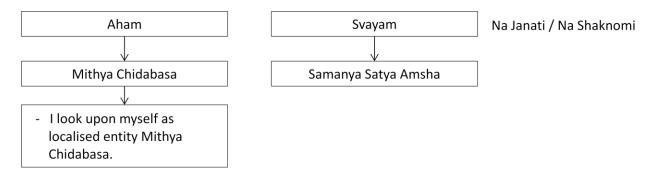
Mix of Samanya and Visesha Amsha.

 $\downarrow$   $\downarrow$  Satyam Mithya

- Mithuni Karanam = Adhyasa.
- Jnana Kala also Mithuni Karanani in there Samanya + Visesha Amshas are there but both are Satyam.

Whole world living in Adhyasa.

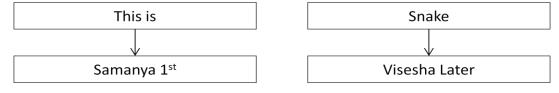
# 1<sup>st</sup> Person:



- I myself do not know I can do this.
- 1<sup>st</sup> person, 2<sup>nd</sup> person, 3<sup>rd</sup> person are Mithya superimpositions.
- Svayam Myself is Adhistanam of all 3.
  - Different from all 3.
- Not 1<sup>st</sup> / 2<sup>nd</sup> / 3<sup>rd</sup> person.
- 1<sup>st</sup> person Excludes 2<sup>nd</sup> + 3<sup>rd</sup>.
- 2<sup>nd</sup> person Excludes 1<sup>st</sup> + 3<sup>rd</sup>.
- 3 Mutually exclusive limited.
- Svayam Kutasta is inclusive in all.
- Loke Prayajyates Employed / used in world.

### Note:

• Rope – Snake – This is Rope / Silver etc.



- Devadatta Svayam Gachhet.
- Tvam Svayam Vishtava.
- Aham Svayam Na Shakhoti.
- Visesha Amsha Expressed 1<sup>st</sup> Samanya later.
- One Satyam, One Mithya condition for erroneous cognition.

#### Verse 40:

इदं रूप्यमिदं वस्त्रमिति यद्वदिदं तथा । असौ त्वमहमित्येषु स्वयमित्यभिमन्यते।।४०।। The demonstrative pronoun 'this' is common to such diverse perceptions as 'This is silver', 'this is cloth', and so forth. Similarly, the word 'self' is applied to all three persons, first, second and third, 'I', 'you' and 'he'. [Chapter 6 – Verse 40]

# **Corollary of Verse 39:**

- Satya Samaanya Amsha will join every Mithya Visesha called Samanya Amsha because it inheres and pervades.
- · Similarly Satya Samanya Amsha goes with.
- 1<sup>st</sup> Person : Aham Svayam.
- 2<sup>nd</sup> person: Tvam Svayam.

# Why we say:

- Satya Samanya Amsha pervades all Mithya visesha Amshas.
- Because, by definition Mithya is that which does not have its own existence.
- Isness can never belong to Mithya Vastu.

### Gita:

नासतो विद्यते भावो नाभावो विद्यते सतः। उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः॥ २.१६॥

This unreal has no existence; there is no non-existence of the real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 – Verse 16]

- It has to borrow existence from someone. Lender has to be there.
- One Mintya Visesha Amsha can't borrow from another. One beggar cant borrow from another beggar. Can borrow only from Satya Samanya Amsha.
- This is Silver



Isness borrowed from Shell the Adhishtanam.

Isness borrowed from Rope the Adhishtanam.

Isness borrowed from Waker the Adhishtanam.

Isness borrowed from Satyam Samanya Amsha for all Mithya Amshas.

 Satya Samanya Amsha pervades Mithya Amshas otherwise Mithya Amsha can't enjoy even existence.

# **Dakshinamurthy Stotram:**

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते साक्षात्ततत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् । यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaan | Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Is in every Mithya Vastu borrowed from Kutasta.
- Idam rupam Vastram. This is Silver dress in Shell cognition, perception, Samanya Amsha rupam / Vastram it joins Aham Tvam Devadatta – Aham refers to Chidabasa.
- Turn attention to Kutasta not to He / She / You / I all Mithya.
- Look for someone who is in all 3 Svayam self therefore we say "Self Knowledge".
- Svayam = Self not self.



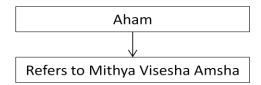
Kutasta Ahamkara

Svayam Iti Sarvetu – Abhimanyate.

### Verse 41: Purva Pakshi Question

अहन्त्वाद्भिद्यतां स्वत्वं कूटस्थे तेन किं तव। स्वयंशब्दार्थ एवैष कूटस्थ इति मे भवेत् ।।४१।। (Doubt): the concept I (egoity) many be different from the concept of the Self (Atman), but what has this to do with Kutastha? (Reply): The word Self denotes Kutastha and vice versa. [Chapter 6 – Verse 41]





- Constantly get mixed up and have erroneous cognition.
- 6<sup>th</sup> Chapter: Is to reveal Kutasta why talk about Aham / Svayam?

- I want to study Kootasta why you are giving Svayam?
- 2 words Kootasta / Svayam.

Nilgiri Express / Blue Mountain.

Same entity.

- How self inheres in 1<sup>st</sup> / 2<sup>nd</sup> / 3<sup>rd</sup> person.
- Self pervades all persons I myself

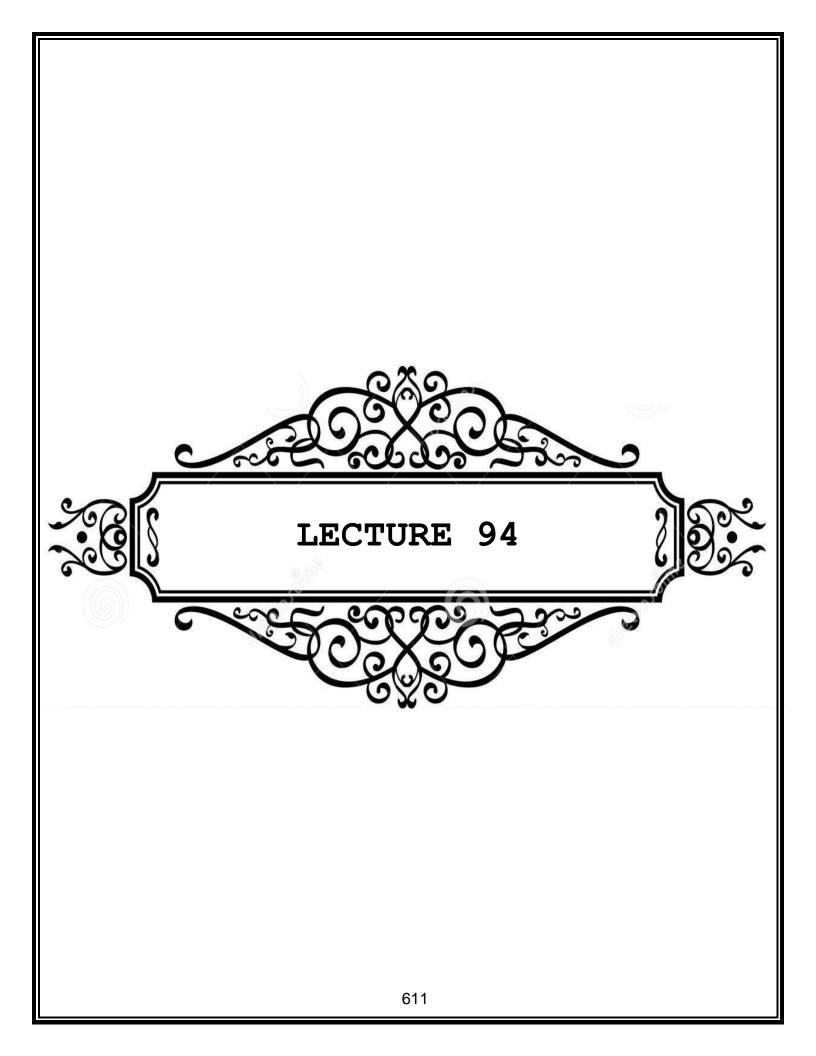
You yourself

She herself.

• Self = common name for I / he / she / it = Kutasta.

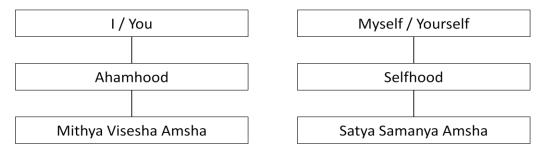
# Vidyaranya:

- One Chidabasa doesn't pervade another Chidabasa Kutasta pervades all Chidabasa.
- To show that used I Myself you yourself.
- Svayam is not Aham. I doesn't refer to Kutasta.
- I refers to Reflected consciousness.
- Self Refers to Original Consciousness.

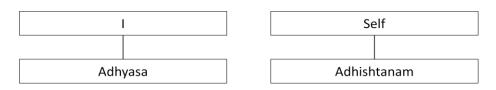


#### Lecture 94

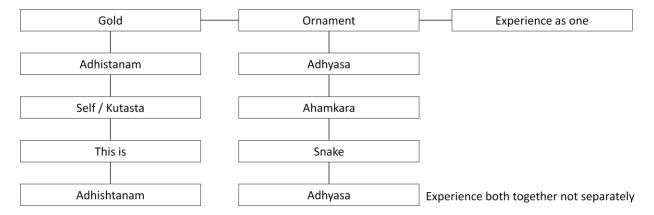
- Mechanism of Adhyasa Superimposition.
- Kootasta = Adhishtanam = Chit Rupam = Original Consciousness.
- Jiva = Ahamkara Adhyasa = Chidabasa = Reflected Consciousness.
- Appropriate pronoun = Svayam = Self = Kootasta.
- I / You / He / She Refers to chidabasa. Mutually exclusive; different, limited refers to Chidabasa Jiva Ahamkara. Self Adhishtanam can go with I also, you also, he also....



- Ahamhood and selfhood are different why are you talking about all this now?
- 6<sup>th</sup> Chapter : To reveal Kutasta Adhishtanam.
- In all previous verses, Vidyaranya has not used Kutasta word. Only analysed Aham and Svayam.
- Svayam = Kutasta = Selfhood.
- 2 wrods same entity.
- Kutasta / Self inheres 1<sup>st</sup> / 2<sup>nd</sup> / 3<sup>rd</sup> person because we say I myself, you yourself, she herself.
- Self refers to Kutasta.
- One Chidabasa doesn't pervade another Chidabasa. Kutasta pervades every Chidabasa.
- To show pervasion of selfhood, Svayam used.
- By differentiation of Aham and Svayam.
- What understanding we gather about Kutasta.
- Because of ignorance, we think Svayam and Kutasta are different.
- What is established now?



- We enumerate 2 separately.
- Experience is of one entity in cognition of Adhishtanam and Adhyasa.



- See as Chit only.
- Adhaysa = Satya Anruta Mithuni Karanam. Experienced as one unit together.
- Chit + Chidabasa Never experienced separately.
- · Only simultaneous experience.
- Only mixed experience.



- This is called Svayam Aham Mithuni Karanam Vidyaranya used Svayam without revealing secret – Svayam = Kootastam.
- · Blue mountain not goin. Nilgiri express going.
- We accept Chidabasa and Chit differently.
- What happens to Kutasta?
- Vidyaranya : Svayam eva Kutasta.
- Meaning of I Not Kutasta but Chidabasa. I Refers to Chidabasa.
- What advantage Vidyaranya gets?

• In Sushupti:

When Chidabasa resolves, I resolves we don't use I word.

In Jagrat and Svapna :

Chidabasa active say நான் – Aham.

- In sleep no one uses word I.
- Chidabasa + I well connected Svayam Shabda Artha eEva.
- Meaning of Svayam / Tvam Synonomous.

- Eshaha Kootastaha Adhishtana Kootasta.
- Svayam = Compound word No gap this is my advantage.

#### **Verse 42:**

अन्यत्ववारकं स्वत्विमिति चेदन्यवारणम्। कृटस्थस्यात्मतां वक्तुरिष्टमेव हि तद्भवेत् ।।४२।। (Doubt): Self merely excludes the idea of another and does not say anything about Kutastha. (Reply): This exclusion of others is the self of Kutastha. So exclusion is in flavour of our idea. [Chapter 6 – Verse 42]

### **Purva Pakshi Question:**

- In which dictionary Svayam = Kootasta?
- Svayam not changeless consciousness.
- Svayam = Self which includes everything other than self.
- This is my own self.
- My own feet is implied meaning.
- Svayam leads self by excluding nonself self arrived by exclusion of nonself.
- Anyatra Varnam excluder of nonself revealer of self not Kutasta.

# Vidyaranya:

- Remove nonself entire Anatma Prapancha Sthula / Sukshma Prapancha goes Chidabasa goes – negated because Shariram negated.
- 1<sup>st</sup> / 2<sup>nd</sup> / 3<sup>rd</sup> persons go away from me.

- I Chidabasa / you chidabasa negated when Sharirams negated.
- In Sushupti all Chidabasas go away and aham doesn't stay. Nobody says I am asleep. Anya negated Aham / Tvam / Saha gone.
- When Chidabasa goen, chit left out.
- Meaning of Svayam = That which is left after negating Chidabasa = Chit Changeless.
- Chidabasas come and go. Chit never comes or goes. Chit legitimately desires title kootasta Brilliant argument.
- Svayam = Negation of everything inlouding Chidabasa (Mainly) and Aham.
- Therefore Svayam = Self = Chit = Changeless Kootastam.
  - Which remains in Sushupti when I notion is gone,when Chidabasa with I individuality of father / boss / songoes away.
- Vishwam Pashyati Karya Karana Taya Sambandi I gone troubling I gone.
- Self Kootasta Asanga Chaitanyam remains.
- Anya Varanam Ishtam eva. Negateion of nonself for arriving at meaning of Svam – negation of everything including Chidabasa is Ishta Meva desirable to us.
- To reveal Kootasta as ultimate. Remaining chit, ultimate remainder Svam introduced. What is its function?
- To reveal Kutasta what is required? Negation of everything.
- What is the function of Svayam? Self? Negation of everything.
- Kutasta requires negation of everything Svayam word negates everything else.
- Therefore Svayam = Ideal word to reveal Kutastvam.
- Does job of Neti Neti.
- No need to say neti neti when thought I gone Imagine don't sleep remove individuality – what is left behind is only Shudha Chaitnayam.
- Vakta here = for teacher who wants to reveal Kutasta as self. Negation of everything else by using word Svayam is desirable.
- Self is Kutasta is said 3 times.

#### **Verse 43:**

स्वयमात्मेति पर्यायौ तेन लोके तयोः सह । प्रयोगो नास्त्यतः स्वत्वमात्मत्वं चान्यवारकम् ।।४३।। People ordinarily use self and Atman as synonymous terms; and so both terms are never used together. In fact each of these terms excludes the idea of another. [Chapter 6 – Verse 43]

- Reinforces his conclusion Kutasta refers to changeless Atma / Self.
- Since Svayam and Atma are identical 2 words don't occur simultaneously.
- Will not use 2 same words in one sentence Punar rukti dosha.
- Don't say bring clock watch convey same meaning.
- Tanda cool drink.
- Atma = Self Kootasta, Chidabasa = I Svayam.
- Both Atma and Svayam have same function of revealing Kootasta by negating everything else including Ahamkara and individuality.

### **Verse 44:**

घटः स्वयं न जानातीत्येवं स्वत्वं घटादिषु। अचेतनेषु दृष्टं चेद्दृश्यतामात्मसत्त्वतः ।।४४।। (Doubt): We often use such expressions as the pot itself does not know. Here the word Self is applied to an inanimate object. (Reply): Such language is used because Atman is the basis of the inanimate objects also. [Chapter 6 – Verse 44]

- Ghata Svayam Na Janati : Purva Pakshi.
- Svayam = Adhishtana Kootasta.
- Pervades 1<sup>st</sup> / 2<sup>nd</sup> / 3<sup>rd</sup> person / everything else.
- Say: I myself / she herself.
- Self used in inert things also.
- But pot does not know by itself. River flows by itself.
- Therefore Svayam does not mean Kutastam.
- Kootasta pervades inert river and pot. They must be sentient.
- How they are inert if pervaded by self? Kootasta Chaitanyam.

# Vidyaranya:

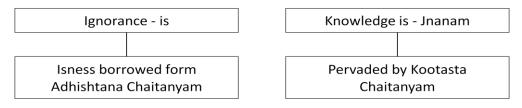
 Kootasta pervades wall / desk / pot / river also. Let self go with inert also as it pervades inert also.

#### **Verse 45:**

चेतनाचेतनभिदा कूटस्थात्मकृता न हि । किंतु बुद्धिकृताऽऽभासकृतैवेत्यवगम्यताम् ।।४५।।

It is not the immutable Kutastha or Atman which makes the difference between the animate and the inanimate; it is the Jiva, the reflection of Kutastha in the intellect, which makes the difference. [Chapter 6 – Verse 45]

- Chetana Chetana bida Kootasta Chaitnayam not responsible for division of world into Chetana / Achetana.
- Chit Jada Jada Ajada... Vibagaha. Why?
- If it has to be responsible, it will be limited entity and exist in Chetana only.
- All pervading entity / feature can never be used for any divisional purpose.
- For division, need feature only in certain area.
- Maleness feature only in male not in female.
- Humanness exists only in human not in Animal.
- Nirvikara Chaitanyam not responsible for any division. It is all over.
- Bheda, Division / Categorisation Sentient insentient bogta bogyam not caused by Kootasta Chaitanyam.
- Agyanam pervaded by Kutasta Chaitanyam.



- Shunyata, emptiness pervaded because there is nothing.
- Isness pervades nothingness.
- Nothing means nothing except Kootasta Sakshi.
- Absolute nothingness doesn't exist.
- Total darkness pervaded by Kootasta.
- If Kootasta responsible for sentiency, table will fold its legs in class and start walking.
- Is Prana responsible? It is inert by itself can't make body sentient.

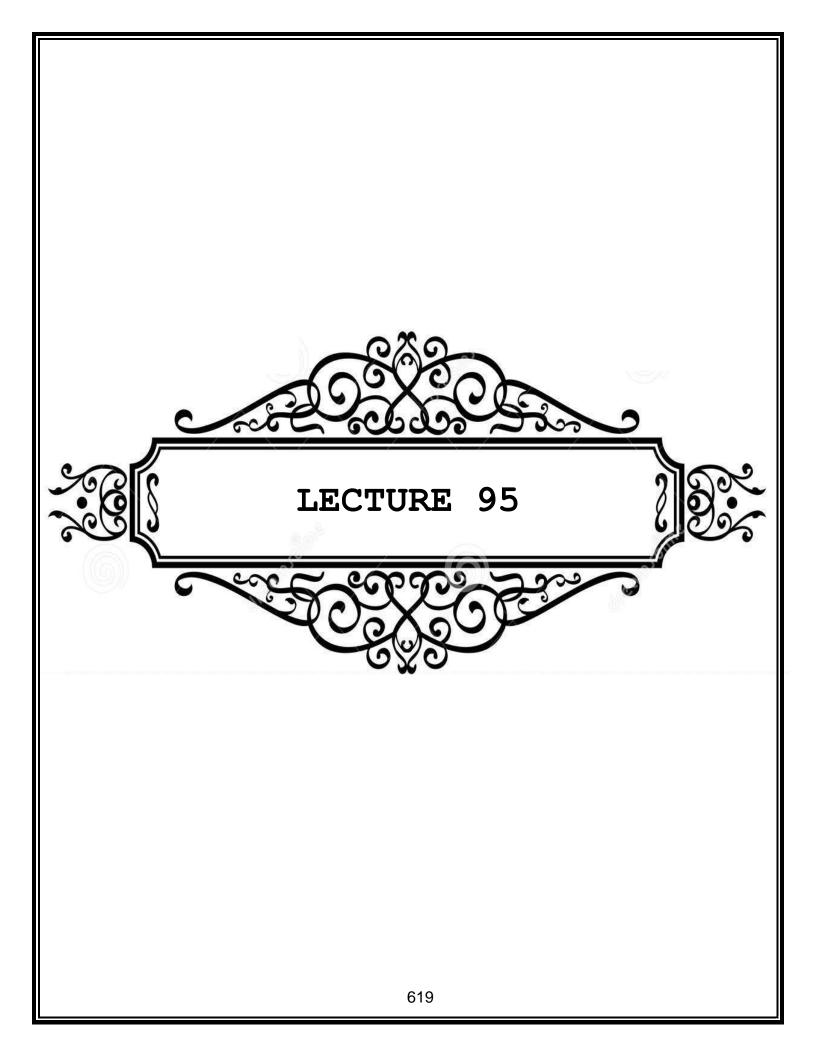
# Katho Upanishad:

न प्राणेन नापानेन मर्त्यो जीवति कश्चन । इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ४॥

Na pranena na apanena, martyo jivati kascana, Itarena tu jivanti, yasminn etav upasritau II 5 II

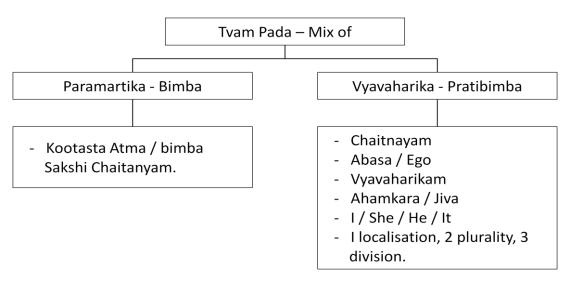
Not by Prana, not by Apana does any mortal live; but it is by some other, on which these two depend, that men live. [II - II - 5]

- Mind not responsible for sentiency.
- Mirror can't illumine room. Itself non luminous.
- Prana / Mind / Reflecting medium can't illumine.
- Original Consciousness can't make body sentient.
- Reflecting medium can't make body sentient (Sukshma Shariram).
- Reflected Consciousness alone responsible for sentiency of anything.
- Yata Yatra reflected Consciousness Tatra Tatra Sentiency Bavati.
- Reflected Consciousness Nasti Sentiency Nasti.
- Body sentient because of chidabasa during death mind the reflecting medium goes. Sentiency in the body goes body becomes insentient.
- Insentiency and sentiency in the body is caused by chidabasa. Chidabasa caused by buddhi reflecting material.
- Division caused by Chidabasa. Chidabasa caused by reflecting material.
- Where reflecting material is there, it becomes chidabasa and it becomes sentient.



### Lecture 95

### **Verse 45:**



### **Localisation:**

- I am on 10<sup>th</sup> floor, she is in USA....
- 1, 2, 3 possible for Chidabasa and not Chit Plurality because it is reflection and depends on reflecting medium.
- Khanda Division, one part / Bit in my mind.
- In between 2 minds Chidabasa won't be there. Chit will be there.
- I / He / She / It refers to Chidabasa.
- What word we use for Chit?
- Kootasta Chaitanyam does not have plurality, division, localisation, time, space.
- Word used is self / Svayam Argument is regarding semantic name problem.
- What should be name for Kootasta Atma?
- For children don't use Vishnu Sahasranama.

Vidyaranya	Logically proves
- Ideal name Svayam / Svam / Self	<ul> <li>Kutasta pervades all persons – I / he / She.</li> <li>3 Chidabasas should choose word common to all 3 persons / goes with 3 persons.</li> </ul>

We say I myself wrote this.

You yourself wrote this.

She herself wrote this.



Self common / Chaitanyam common.

• How one is Chetanam and other Achetanam.

### Vidyaranya:

- Sentient objects have 2 Chaitnayams.
- Insentient objects have one Chaitanyam.

### Purva Pakshi:

How Advaitam then?

# Vidyaranya:

- Kutasta Samanya Satya Chaitanyam.
- Mitya Abasa Chaitanyam.
- In all sentient beings there is Kutasta + Abasa Chaitnayam.
- In Insentient only Kutasta Chaitanyam.
- No Abasa Chaitanyam not counted as No. 2.
- In reality abasa Chaitanyam is not there out as Mithya. Kootasta Chaitanyam alone is there.
- For Vyavaharika purpose, count 2.
- How sentient have 2 and insentient denied 2<sup>nd</sup>?
- Human, animal, plant, devas have Abasa Chaitanyam.
- Condition for Abasa Chaitanyam is appropriate reflecting material.
- Medium is Sukshma Karana Sharira Mixture where mind is there, there will be Chidabasa. In inert bodies – no mind.
- In dead body brain is there belongs to sthula shariram.
- When mind travels from one place to another, chidabasa also travels.

#### Gita:

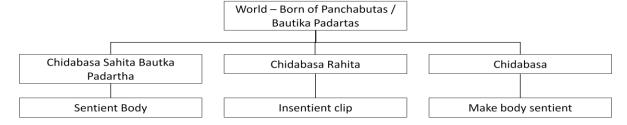
ममैवांशो जीवलोके जीवभूतः सनातनः। मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति॥ १५.७॥ An eternal portion of Myself, having become a living soul the world of life and abiding in Prakrti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Chetana, achetana caused by Chidabasa in Buddhi Reflecting medium.
- Reflected Medium responsible for Reflected Consciousness.
- Reflected Consciousness responsible for Sentiency.
- If self used with inert objects, nothing wrong. Because Kootasta Atma Chaitanyam is there in inert water also.

#### Verse 46:

यथा चेतन आभासः कूटस्थे भ्रान्तिकल्पितः । अचेतनो घटादिश्च तथा तत्रैव कल्पितः ।।४६।। Just as the conscious Jiva is created by illusion based on Kutastha, even so, on it the inanimate objects are created by Avidya. [Chapter 6 – Verse 46]

- Yatha Chetana abasa Kutasta Bavati Kalpita....
- In creation there is Chetana (body) and Achetana (clip).
- Both Bautikam.
- Clip: Chidabasa Rahita Bautikam
- Body: Chidabasa Sahita Bautikam.



- All 1, 2, 3 are Mithya.
- 2 Reflected Medium / 2 Chidabasa.
- Non reflected medium Bautika can't serve as Reflected Medium.
- All require Kutasta Adhishtanam Chaitanyam.
- All 3 superimposed on Adhishtanam / Kutasta.

Tat De	ldam Ta
Tatness	Thisness

# Example:

• Chandogya Upanishad : Buma Vidya Narada goes to gur Sanatkumara.

### Introduces:

- I know 4 Vedas, itihasa, nakshatra vidya soham bagawata shochati.
- That I அப்படி பட்ட நான் above described I.
- Saha goes with 1, 2, 3 person.
- Svayam goes with 1, 2, 3 person.
- Saha goes with 2<sup>nd</sup> person.

# **Katho Upanishad:**

- Yama glorifies Nachiketa.
- I tempted you with all gifts you didn't take. Such great Nachiketa you are.
- Tatva Priya Rupascha kaman Abityam...
- Sat Tvam Priyam.
- Saha Tvam Priyam.
- Here Saha goes with 2<sup>nd</sup> person. Previously went with 1<sup>st</sup> person.
- Saha Rama / Krishna.

#### Gita:

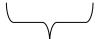
- So teerna kalava pandavai ranandahi Keshava sa, rananadhi.
- So goes with 3<sup>rd</sup> person renanadhi. This can go with 3 persons.
- Therefore Kutasta can be named that / this why naming as self?

#### **Verse 48:**

ते आत्मत्वेऽप्यनुगते तत्तेदन्ते ततस्तयोः। आत्मत्वं नैव संभाव्यं सम्यक्त्वादेर्यथा तथा ।।४८।। (Reply): This and that do not refer only to I, you and he (as distinct entities), but also to Atman, which is the common element in them all. They are like correctness, incorrectness, etc., not synonymous with Atman, (because they are of wider denotation). [Chapter 6 – Verse 48]

• Vidyaranya shows this scholarship.

- Suppose Saha can be used for Kootasta Chaitanyam or Atma, then Saha and Atma will became synonomous – having common meaning of Kutasta Chaitanyam.
- If synonomous it can't be used in one and same statement.
- Ghata Kumba Anyaha



**Synonomous** 

- In Sahastra same Saha + Atma and used in same sentence.. Can't be synonomous.
- Therefore Saha can't refer to kootasta....
- Chandogya Upanishad Chapter 7 :

Mahavakya sat vidya pramanam. Aitmadigum Idagum Sarva – Sa Atma tat tvam asi sveta ketu.

- Therefore Saha can't be used for Atma.
- Svayam and Atma never used together in sentence.

#### Rule:

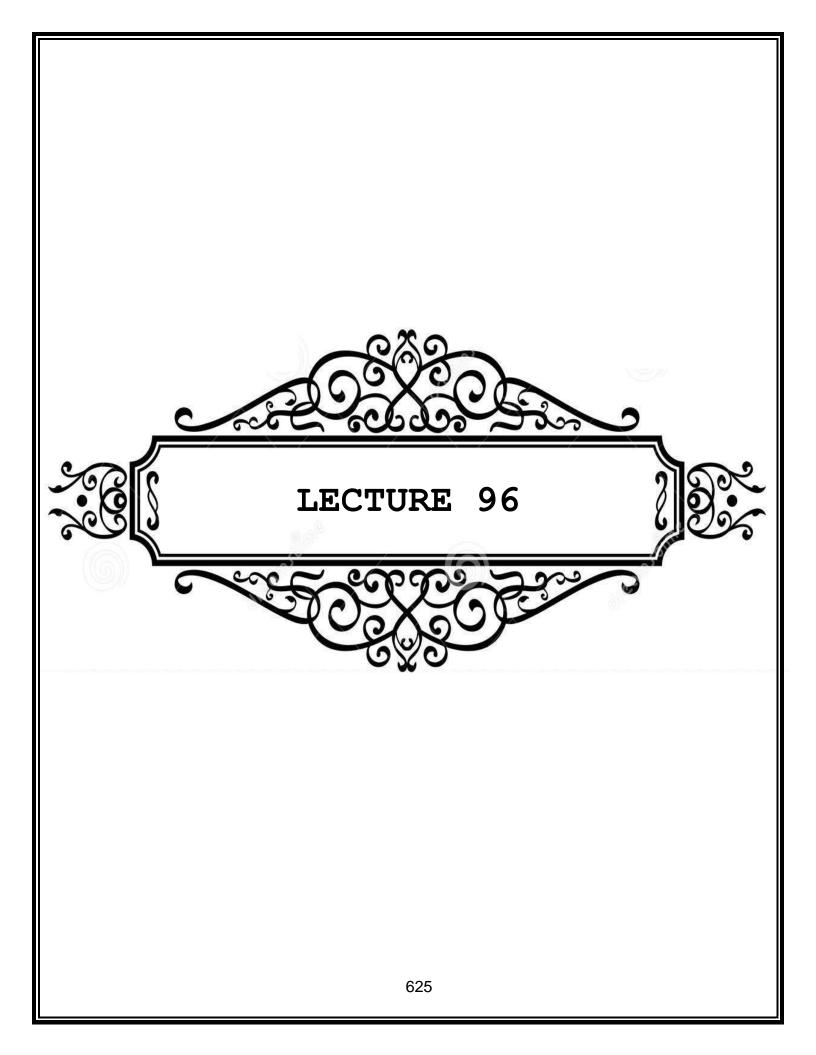
- If they go with Atma, that word should not be used alongwith Atma? Why?
- If it refers to Kootasta, Atma also refers to Kootasta.
- Very fact come together indicates Saha can't refer to Koostaha.
- Word proper goes with I / You / She therefore it can't be used for Kootasta.

#### **Conclusion:**

- We want word which goes with 1<sup>st</sup> / 2<sup>nd</sup> / 3<sup>rd</sup> person and not go along with Kootasta Atma.
- Svayam ideal word for Kootasta Chaitanyam.

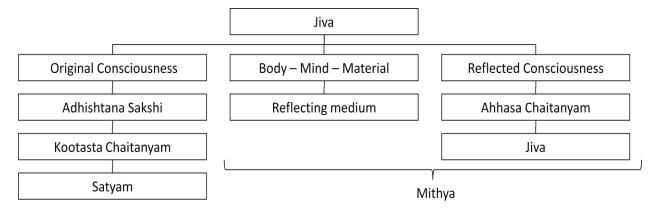
# Anvaya:

• Yada Samyak Vadeha Amatvam neiva sambavasya – tate tayor tat te dai teyo – atma neiva sambavayam.



#### Lecture 96

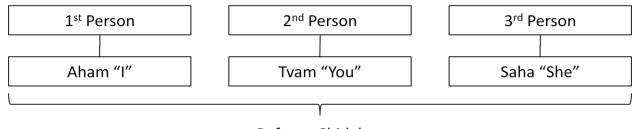
Jeevatma analysis – Tvam Pada Viveka individual / Jivatma consists of 3 components.



- Satyam and Mithya appear together in Jeeva.
- Due to Adhyasa one mixes Satyam and Mithya Anrutam.
- Vidya wanted appropriate word to refer to Kootasta.
- Can't use "Aham" he has taken Aham Abasa Chaitanyam. Therefore not available for Kootasta Chaitanyam.
- Svayam self ideal word for Kutasta. 2 conditions fulfill Svayam therefore it deserves to be name of Kutasta Atma.

#### **Condition No. 1:**

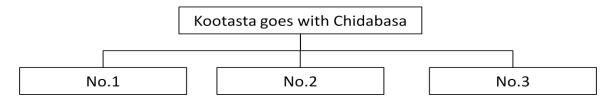
It can coexist with 1<sup>st</sup> / 2<sup>nd</sup> / 3<sup>rd</sup> person.



Refer to Chidabasa

- Svayam is Adistanam of 1, 2, 3 Chidabasas.
- Kootasta associated with 3 Chidabasas, word Svayam associated with 3 Chidabasas.
- Object + object connect word.

#### Padartha level:



- Extend principle at Padam level.
- Svayam word associated with words Aham / Tvam / Saha.
- Svayam ideally fits with Kutasta condition No.1 fulfilled.

#### Condition No. 2:

- Word Svayam never used along with Atma. Never appears in proximity in sentence. They must be synonymous.
- Synonymous never occur in same sentence.
- Svayam + Atma never occur in same sentence in Shastra.
- Therefore Svayam and Atma must be Synonymous.
- Therefore Atma refers to Kutasta Chaitanyam.
- Additional word he proves and uses only semantic problem. No Vedanta.
- Svayam alone fits Atma not Saha + Aham they do not fulfill conditions.

#### Verse 49:

तत्तेदन्ते स्वतान्यत्वे त्वन्ताहन्ते परस्परम्। प्रतिद्वन्द्वितया लोके प्रसिद्धे नास्ति संशयः ।।४९।। Besides, the ideas of 'this' and 'that' the 'self' and 'the other', 'you' and 'l' are opposite pairs – it is well known in society. There is no doubt about that. [ Chapter 6 – Verse 49]

#### **Conclusion:**

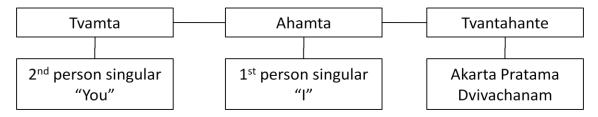
• 3 pairs of words which opposed to each other... are Dvandis – mutually opposed to each other.

1)

Thisness	Closeness	
Thatness	Remoteness	

- That can't be referred as this.
- That remoteness & this closeness.

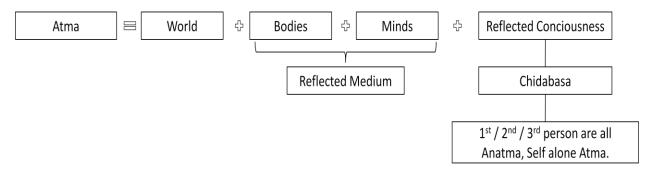
2)



• Tat de Dante – Dvanda Samasa.

3)

- Svata Atmastham Selfhood.
- Anyata Nonself Everything other than Kutasta entire Anatma Prapancha.



- Kootasta self doesn't come under any person.
- Vidyaranya wants to show that in Original Consciousness, Kootasta, Self, Svayam there is no 1<sup>st</sup>/2<sup>nd</sup>/3<sup>rd</sup> person.
- Entire Dhaut pata in Sanskrit = Kootasta.
- Gachhati, Gachataha, Gachasi Gachhami all for 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> person...
- Dhatu Manjari out / Shabda Manjari out.
- 1<sup>st</sup> Avam Avam Vayam.
- 2<sup>nd</sup> Yuyam Yuvam Yuyam.
- Saha Rama / Urikshe....
- Persons and declensions not there.
- Atma is changeless Avyayam, Kootastam.

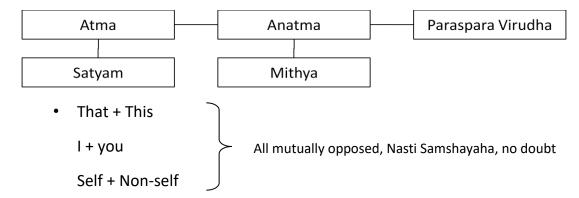
# **Definition of Avayavam:**

# Samskruta Adhyayanam:

सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु । वचनेषु च सर्वेषु यन्नव्येति तदव्ययम् ॥

Sadrisham trishu lingeshu sarvaasu ca vibhaktishu Vacaneshu ca sarveshu yan-na vyeti tad-avyayam

That which is equal and indistinguishable in the three genders and numbers as well as in its various declensions.



#### Verse 50:

अन्यतायाः प्रतिद्वन्द्वी स्वयं कूटस्थ इष्यताम्। त्वन्तायाः प्रतियोग्येषोऽहमित्यात्मनि कल्पितः।।५०।। The opposite of 'the other' is the self, which is the same as the kutastha. The opposite of 'you' however, is 'l', which is the egoism, the Jiva, which is superimposed on Kutasthha. [ Chapter 6 – Verse 50]

- Self is opposed to non-self... everything else.
- If you negate non-self Anatma, what will be left out? Svayam Atma left out to Reveal Kootasta. What Upanishads do?
- Sayesha Neti Neti Iti Atma negates entire universe.
- 3 Reflected Mediums + 3 Reflected Consciousness.
- Sthula Shariram + Reflected Chidabasa = Vishwa.

Sukshma Shariram + Reflected Chidabasa = Teijasa.

Karana Shariram + Reflected Chidabasa = Pragya.

- All 3 negated Nantap pragyam, Nabihish Prajyam, Na Prajna Ghanam.
- Word I has to be negated.
- How can I know the self?
- When I goes, you will know the self is Chidabasa crying?
- No question of knowing the self.

- If Knower principle "I" is negated, can I know the self?
- If I know the self, knower principle will be retained.
- No question of knowing the self because the very question is illogical...
- Knowing the self is retaining the knower retaining the knower is not negating the Chidabasa.
- Have to negate the Chidabasa and the knower.
- When you negate the knower, you are not there to know then what happens nothing can happen. Self is left behind. How to know self is left behind?
- Want to bring knower again.

# Mandukya Bashyam:

- Mahavakayam doesn't help you to know the self. It helps in negating the knower.
- Shabdena Pramatratvena Nivritti.
- Through Shabda Pramanam, you do not know the knower, seeker, knower is negated self is left behind.
- Don't say I know the self.
- Say: My Svarupam is the self.
- That self which is opposed to non-self is called Kootasta.
- Similarly this Aham Ahamkara knower Chidabasa is opposed to 2<sup>nd</sup> person "you". This problem creating Ahamkara is enemical to Tvam. Index finger refers to Ahamkara because it always shows fingers to others.



- Constantly threatening people outside is Aham arthaha, Aham Atmani Kalpitaha.
- Ahamkara Aham which is Chidabasa is superimposed upon svayam.
- Aham Chaitanyam is superimposed on Kutasta Chaitanyam / Svayam.
- "I" superimposed on self.

Every individual mix of I & self. How mix known?

We say I – myself did this.

I – myself go there.

Refers to mix of I + Kootasta

- If used with knowledge, it is wonderful.
- If I have clear idea that Ahamkara is Mithya + Kootastaha is Satyam. With clear knowledge if I transact, it is Jeevan Mukti / liberation.
- This is what Jnani does. Jnani mix of Kootasta + Chidabasa only.
- Jnani aware which part Satyam and which part Mithya.

#### Gita:

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः । स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥४-१८॥

He, who recognises 'inaction in action' and 'action in inaction' is wise among men; he is a yogi and a true performer of all actions. [ Chapter 4 – Verse 18]

- Crystal clear.
- Important : Chidabasa Drishtya Karmi.

Kootasta Drishtya – Akarma.

- · Slokas same.
- We have problem because Kootasta / Chidabasa intertwined.
- Therefore we don't understand where is Karma and where is Akarma and where is Vikarma.

#### Gita:

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः । अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥४-१७॥

For, verily (the true nature) of right action should be known; also (that) of forbidden (or unlawful) action and of inaction; imponderable is the nature (path) of action. [Chapter 4 – Verse 17]

#### **Confusion because:**

- Karma belongs to Chidabasa.
- Akarma belongs to Kootasta

- Knowing this difference, I can say from one angle, I act from , another no action.
- There is confusion. Because of fusion between self + I.

#### Verse 51:

अहन्तास्वत्वयोर्भेदे रूप्यतेदन्तयोरिव । स्पष्टेऽपि मोहमापन्ना एकत्वं प्रतिपेदिरे ।।५१।। As the distinction between 'silver' and 'this' is clear, so also the difference between 'I" and "self". But the people in the grip of delusion identify 'I' with the immutable self. [Chapter 6 – Verse 51]

# **Opposite natures:**

Self	I	
- Chit	- Chidabasa	
- Light	- Shade	
- Limitless	- Limited	
- Without division	- With division	
- One	- Many	
- No travel	- Travels	
- Satyam	- Mithya	

# **Katho Upanishad:**

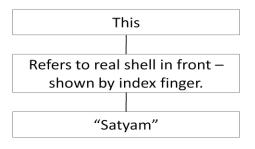
ऋतं पिवन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे । छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥१॥ Rtam pibantau sukrtasya loke, guham pravistau parame parardhe;

Chaya-tapau brahma-vido vadanti, pancagnayo ye ca trina-ciketah II 1 II

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. [I-III-1]

- Yama says: Chidabasa + Chid not to be normally mixed together because opposed to each other – but greatness of Maya + Avidya is unmixable pair.
   We manage to mix.
- Bagawan has glories we have one glory which he doesn't have mixing up.
- With this sentence, Shankara begins Adhyasa Bashyam.
- Vykshasmad Gocharo Yoho..... but still we do Satya Anruta Mithuni Kaaranam...
- All Adhyasa Bashyam here in these verses.

- Differences like Hasta Amalaka Vatu of Chit + Chidabasa.
- One Mithya other Satyam.
- How clear? Rupayatha Idantayo eva.... Like this silver 2 part this is silver..





- Can't be mixed up at all.
- Wakers money 10 lakhs Jagrat.
- Dreamers money 10 lakhs Svapna.
- Can't combine 20 lakhs to buy a house.
- Don't mix up. This + silver can't mix up. But we mix up.
- Real this and unreal silver can't mix.
- People are deluded because of power of Maya between Vyavaharika Satyam + Paramartika Satyam.

# Only difference:

- In Example: Shell / silver confusion is between Vyavaharika Satyam and Pratibasika Satyam.
- In original, confusion between Vyavaharika Satyam and Paramartika Satyam.
- Between 2 orders of reality there is confusion because of confusion, treat mixture as one composite unit. Even though 2 distrinct entities ..... While saying Jeevatma mixing Kootasta + Chidabasa.
- Same mistake we commit for Ishavara / Paramatma mix up Adhishtana Chaitanyam + Abasa Chaitanyam Dealt with later.
- Here only Jeevatma confusion.
- They understood as one.
- Pratipath Datu.... Lit.... Atmanipata Prathama purusha bahu vachanam.

- Ignorant mistook, consider, assume regard me as one unit.
- Even though differences clear, people loose sight of difference.

#### Verse 52:

तादात्म्याध्यास एवात्र पूर्वोक्ताविद्यया कृतः । अविद्यायां निवृत्तायां तत्कार्यं विनिवर्तते ।।५२।। That the superimposition causing the identity of 'I' and 'Self' is caused by nescience has already been treated. When this nescience is negated, its effect is also terminated. [ Chapter 6 – Verse 52]

#### This mix of self + I:

- Adhara + Abasa Chaitanyam called Satya Anruta Mithuni Kaaranam.
- Tadmyat Adhyasa... techinical... = Mixing Real + Unreal as real.
- Anyonya mixing up Satya Anruta. Mithuni Kaaranam Tadatmya Adhyasa.
- Why does it happen?
- Who manages to bring this disaster?
- Avidyaya Krutaha.... Because of ignorance, greatest possession inherited. We have been possessing this beginning less time.
- Avidya in abundance what is that Avidya?
- Purokta Avidya Talked before.

अयं जीवो न कूटस्थं विविनक्ति कदाचन । अनादिरविवेकोऽयं मूलाविद्येति गम्यताम् ।।२५।। Under the delusion of mutual superimposition the Jiva cannot discriminate and realize that he is not Jiva But Kutastha. This non-discrimination is beginning less and is known as the primal nescience. [Chapter 6 – Verse 25]

- Moolavidyam introduced in 25.
- In the case of individual done.
- Tadatmaya Adhyasa brings Good and bad results entire Samsara Caused.
- If Avidya mixing up has to be dissolved, its cause has to be eliminated.
- When Avidya cause goes, its product also goes away.
- Karana Nashe Karya Nashaha.
- Mrid Nashe Ghata Nashaha.
- Tantu Nashe Pata Nashaha.

- Avidya Nashe Effect goes away.
  - Tadatmya Adhyasa roopam effect goes.
- How to remove Avidya?

#### Verse 53:

# अविद्यावृतितादातम्ये विद्ययैव विनश्यतः । विक्षेपस्य स्वरूपं तु प्रारब्धक्षयमीक्षते ।।५३।।

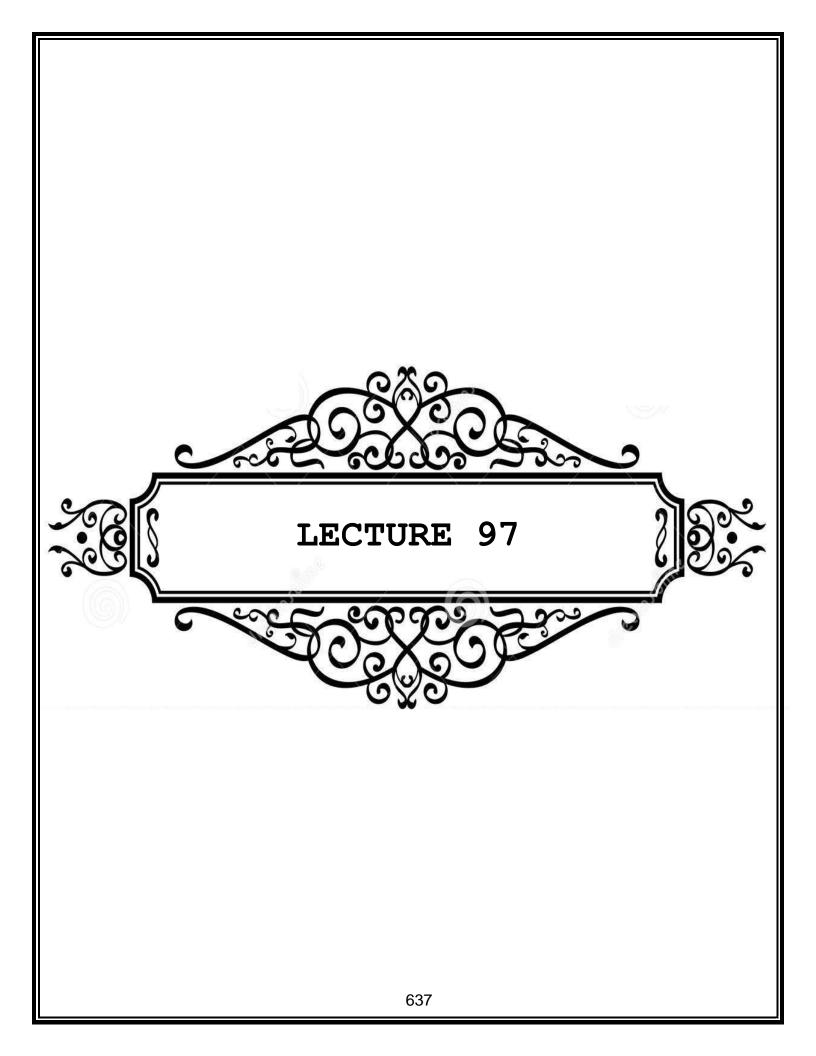
The veiling of the real nature of the self and the identity superimposition, are caused by nescience and they are destroyed when nescience is negated. But so long as the fructifying Karma continues, the mind and body, the effects of illusory projection of nescience, continue. Chapter 6 – Verse 53]

- Avidya goes only by arrival of Vidya? Why?
- According to law of creation, darkness goes only by light.
- Similarly ignorance goes only by knowledge law of universe.
- Some goals accomplished by multipaths.
- To go to T.Nagar Many paths.
- To remove darkness one way.
- To remove ignorance one way knowledge.
- Like hair + nail growing, will it naturally grow? Will knowledge grow.
- Aham Brahma Asmi Knowledge not natural.
- We have to make knowledge happen with noble Karma Yoga life Karmis life, Religious life – Upasaka life, and with Guru, Shastra upadesa.
- Moola Avidya has Avarna + Vikshepa Shakti powers.
- Avarna covers truth.
- Vikshepa projects false.



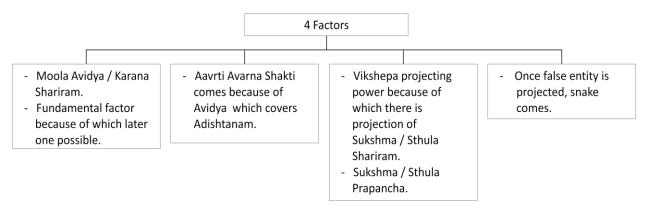
- 3 factors Moola Avidya Avarna Vikshepa.
- As silver comes, mixing up comes which is 4<sup>th</sup> problem.

- Projection of false notion mixing up is 4<sup>th</sup> problem--- Tadatmaya Adhyasa.
- 4 Doing teamwork + giving Samsara giving problem to us knowledge destroys 3 factors.
- 4<sup>th</sup> factor later destroyed.
- Tadatmya, Adhyasa, Avidya, Avarnam, destroyed first: by knowledge [mixing up – Destroyed]
- 3 go away for Jeevan Mukta.
- Vikshepa stays for sometime.



#### Lecture 97

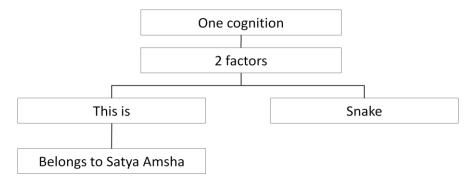
 Vidyaranya introduced 4 factors connected with Adhishtana Chaitanyam + Abasa Chaitanyam.



• All projections caused by Vikshepa Shakti.

(1)	(2)	(3)	(4)
<ul><li>Avidya.</li><li>Rope ignorance.</li><li>Rope covered.</li></ul>	- Aavriti - Don't recognize	<ul><li>Vikshepa operates.</li><li>Snake comes.</li></ul>	<ul> <li>After appearance of snake, we mix up Adhistana + snake rope.</li> <li>Satyam – Mithya Mithuni Kaaranam and we see it as one unit.</li> </ul>

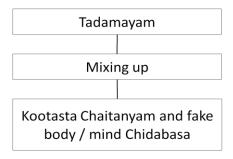
• No ignorant person says I am seeing Satya rope + Mithya snake.



- Mixing up Adhyasa Mithya + Satya Amsha is called Tadatmayam and seen as one unit.
- Avidya Avarna (Aavrti) Vikshepa Tadatmaya.
- For all this, foundation is Avidya.
- When Avidya destroyed by Jnanam, 1, 2, 4 goes first vikshepa later.

#### Verse 53:

- 3 destination not simultaneous.
- There is order and gradation.
- 2 go in wake of knowledge.
- Aavriti + Tadatmayam goes immediately.
- Rope ignorance gone.
- Sand ignorance gone, but from distance vikshepa mirage water still seen. Appearance continues. Appearance from Phenomenon of universal law.
- Water ignorance + Tadatmayam mixing up gone don't mistake road + Apparent mirage water. No Mithuni Kaaranam.
- Appearance of mirage water continues.
- Avritti + Tadatmayam born out of Avidya, 2 consequences gone by Vidya.
- Jnani no more ignorant. Says I am Kootasta Chaitanyam. Brahma Chaitanyam Aham Asmi. Means Jnani has no Aavarnam.
- Avarnam = Intellectual ignorance of Svarupam is not there.



- Identifying with them, mixing up with this is called Tadatmayam.
- Jnani doesn't mix up I and body mind.

#### Gita:

तच्चवित्तु महाबाहो गुणकर्मविभागयोः । गुणा गुणेषु वर्तन्त इति मखा न सज्जते ॥३-२८॥ But he, who knows the truth, O mighty – armed, about the divisions of the qualities and (their) functions, and he, who knows that 'Gunas as senses' move amidst 'Gunas as objects', is not attached . [Chapter 3 – Verse 28]

- Body + sense organs in their own field doesn't mix up I + body.
- Jnani free from ignorance + Tadatmayam.

#### Gita:

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्। पश्यञ्शुण्वन्स्पृश्वञ्जिघ्रन्नश्चनन्यच्छन्स्वपञ्श्वसन्॥ ४.८॥ I do nothing at all, thus would the harmonised knower of truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing.... [Chapter 5 – Verse 8]

 Pashyan, Srinvan ..... When all activities go on, he says, I don't do anything.

#### Jnani:

- Doesn't mix up body's activities.
  - 1) Says Aham Brahma Asmi no Avarnam.
  - 2)I am Akarta. Therefore Sharira Tadatmayam is not there.
- Vidya Janya Avritti Tadatmayam Vidya Eva Vinashayate.
- Vikshepa not destroyed by Jnanam.
- What is falsely created by Moola Avidya is called Vikshepa.
- What is false creation?
- Sukshma + Sthula Shariram.
- Moola Janya Vikshepa = Sharira Dvayam.
- Karana Shariram = Moola Avidya.
- Not destroyed immediately. Knowledge like some medicine duration depends on disease – cold – 7days.
- Some gap required for destruction of present Sthula, Sukshma Shariram depending on length of remaining Prarabda.
- Nature of Vikshepa is the form of Sthula Sukshma shariram.
- Ikshate Waits for Prarabda Kshayam end of Prarabda to get destroyed.
   Prarabda exhaustion takes place.
- Avarnam + Tadatmayam goes, Vikshepa continues.
- If Vikshepa alone continues without Avarnam, that Vikshepa does not cause bondage.
- I know I am Asanga Brahman = No Avarnam.
- I don't identify with body No Tadatmayam.

- Let Mithya body / mind continue for 90 years.
- I claim Asangoham Sat Chit Ananda Roopaham.
- I don't / won't claim bondage. Such a person is called Jeevan Mukta.
- For one Whom 2 consequences of Avidya are gone.
- For Videha Mukta All 3 consequences gone Avidya, Vikshepa, Tadatmayam.

#### Verse 54 – 56:

उपादाने विनष्टेऽपि क्षणं कार्यं प्रतीक्षते। इत्याहुस्तार्किकास्तद्वदस्माकं किं न संभवेत् ।।५४।। The logicians hold that when the material cause of an object has been destroyed its effect continues to appear for the next moment. Similarly why cannot the body of a knower of truth persist for some time when its cause, the nescience, has been destroyed? [Chapter 6 – Verse 54]

# Vidyaranya answers possible doubts of logicians:

In Jeevan Mukta – Kaaranam gone, Karyam Vikshepa not gone.

# Logician:

- Karana Nasha, Karya Nasha, clay gone Pot can't survive.
- Disease causing germs gone disease can't survive.
- How Avidya gone, Product of Avidya continues?

# Vidyaranya:

# In Tarqa also:

- Karana Nasha Karye Nasha.
- Have cause effect relationship

# 2<sup>nd</sup> principles of Tarqi's:

- Karana Nasha 1<sup>st</sup> and then for one moment Karyam survives.
- Father son can't have same age.

#### **Definition of Kaaranam:**

- Karya Niyata Purva Vritti.
- Karana / Karya Nasha can never happen simultaneously.
- Karya exist for 1 minute in Tarqa.

- Similarly why can't I have after destruction of Moola Avidya.
- Tarquis can't question existence of Karyam but can question duration of Karyam surviving for one moment.
- Jeevan Mukta should survive for one moment after Tat Tvam Asi.

# Tarqui:

Why Vikshepa continues for many years.

#### Verse 55:

तन्तृनां दिनसंख्यानां तैस्तादृक् क्षण ईरित:। भ्रमस्यासंख्यकल्पस्य योग्य: क्षण इहेष्यताम् ।।५५।। According to the logicians the cloth keeps its form for the next second-the threads (its material cause) that last for a few days are destroyed. on the same reasoning, the body may persist for a proportionately long time when its cause, the ignorance of countless ages, is destroyed. [Chapter 6 – Verse 55]

# **Vidyaranya Answers:**

- Short duration / moments depends on field of discussion.
- Short / Big, Long / Small, Depends on context.
- Big mountain 6000 meters Big mosquito Big galaxy Big microbe –
   Big elephant Meteor close = 3 light years.
- Cause effect short time :

Pot – clay, cloth – fiber, Karya – Karana survive for few months.

Moola Avidya – Sharira Santitihi – Anaadi.... Creations come + go.

#### Bakta:

- Brahma tired of creating me so many times says let Brahmaji get relief by giving me Moksha.
- Compared to infinite time few years nothing 1 moment in millions of years of Srishti scale = 90 Years!

#### Bakta to Brahmaji:

Give me a moment of yours...

#### Brahmaji:

- Wait a moment Moola Avidya infinite Duration....
- Fibers have few days of life Karya Kaaranam from angle of cloth.

#### In Vedanta:

- Abrahmatvam / Adhyasa / Vikshepa duration is in Kalpas.
- Kalpa = 1 day of Brahmaji.

# 8<sup>th</sup> Chapter Gita:

- 2000 Chatur Yugas = 1 Day of Brahmaji.
- 43,20,000 Years = 1 Chatur Yuga.
- 120 Years of 1 Brahmaji.
- 120 x 2000 x 43,20,000 Years = Life of Brahmaji 1,036,800,000,000 =
   10,368 Billion years

  Million
- Brahmaji's have come + gone shaping our body's as per Karma of Devas / insects/... Duration of Jivas journey Big.
- Verse 55: Defensive Argument
- Nothing wrong in Prarabda continuation of Jiva for few years.
- Kshanam changes in writing context.

# **Argument:**

# 1) Siddanta:

First defend I am also right.

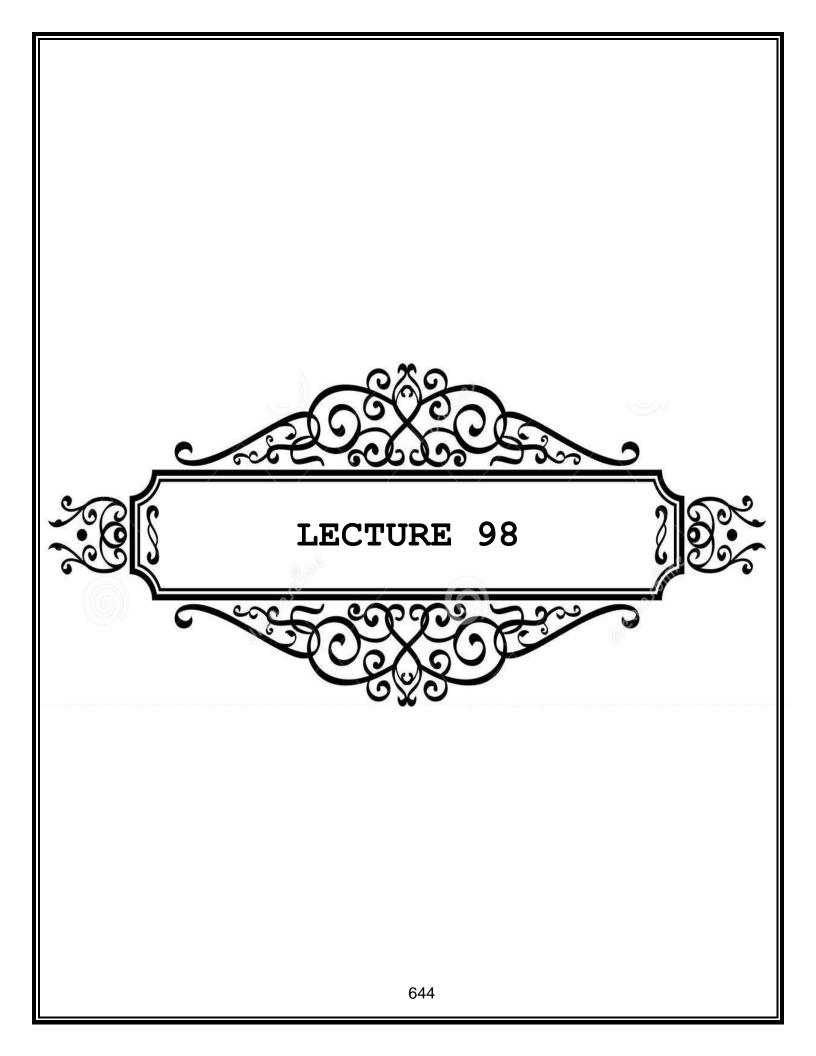
# 1) Purva Pakshi:

I am right you are wrong.

# 1) Siddanta:

I alone am right.

- Karya Nasha Karana Nasha.
- Not logical you don't have Pramana to establish survival of clay after destruction of pot.
- We have Sruthi / Yukti / Anubava Pramanam.



#### Lecture 98

#### Introduction:

Vidya / Knowledge removes

- Avarana – veil
- Tadatmayam – mixing up.
- Only Sanchita, Agami taken care of.

- Vikshepa continues for survival of body + mind this for few years.

- survival of Jeevan Mukta.

# **Question:**

- By Neiyeika Logicians.
- Vidya refutes in Verse 54 56.

#### Verse 56:

विना क्षोदक्षमं मानं तैर्वृथा परिकल्प्यते। श्रुतियुक्त्यनुभूतिभ्यो वदतां किं नु दुःशकम् ।।५६।। (Doubt): the logicians have assumed the truth of this theory without any proof. (reply): We assume it on the ground of Sruti, experience and reasoning; why should it be improper?[Chapter 6 – Verse 56]

 When Prarabda later, not simultaneously destroy how gap between Karana – Karya Nasha?

# **Vidyaranyas Answers:**

- Chidifying Neiyayikas 1<sup>st</sup> gives answer based on Neiyayikas own principal.
- I borrow from your own principle because it helps me to answer your question.
- Really, your principle wrong which you have accepted.
- There is wrong principle.
- After Karana Nasha there is a moment gap for Karya Nasha.
- Kaaranam refers to Upadana Kaaranam.

#### Gita:

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् । सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥१८-४८॥

One should not abandon, O Kaunteya, the duty to which one is born, though faulty; for, are not all undertakings enveloped by evil, as fire by smoke? [Chapter 18 – Verse 48]

Refutes Neiyiyakas theory.

All undertakings enveloped by evil.

# **Neiyikas Fallacy:**

# 1) Assumption:

- Upadana Kaaranam is different from Karyam. They are both 2 separate substances.
- Clay Separate substance.

Gold / Ornament

- Pot Separate Substance.
- Vedanta: Pot = Nama rupa.
- Karana Dravyam + Karya Dravyam 2 separate substances.
- If gold / ornament separate substances...
- Then weight should be different.

# Neiyiyakas:

- 1<sup>st</sup> Kaaranam substance will die then Karya substance will die.
- We have some other Pramanam for continuity of Prarabda.
- Kaaranam Eva Karyam.
- Mridh Eva Ghataha.
- Svarnam Eva Abavanam.
- Moola Avidya Nasha Anantharam, Prarabdam Anuvritti Katham? Prarabda / everything product of Moola Avidya.
- Prarabda continues based on 3 Pramanams Reasoning / Experience / Sruti.
- Neiyayikas have no Pramanam.

# **Chandogya Upanishad:**

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन् परिडतो मेधावी गन्धारानेवोपसंद्येतैवमेवेहाचार्यवान् पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोच्येऽथ संपतस्य इति २ tasya yathabhinahanam pramucya prabruyadetam disam gandhara etam disam vrajeti sa gramadgramam prchanpandito medhavi ghadharanevospasampadyetaivamevehacaryavanpuruso veda tasya tavadeva ciram yavanna vimoksye tha sampatsya iti. VI. 14. 2

And as someone may remove that person's blindfold and say, "Gandhara is this way; go this way," and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhara; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [IV - 14 - 2]

- Jnani will survive as long as Prarabda based body continues .... Will retain individuality.
- Others will see body and transact with him.
- Jnani knows that this Prarabda + Shariram is Mithya. World sees body as real. Body has Vyavaharika individuality. After exhaustion of Prarabda, body falls + Vyavaharika individuality goes away. He is one with Param Brahma.
- Prarabda is Adrishtam not available for Pancha Pramana.
- With respect to Karma, go as per Shastra.

#### Yukti:

- Supportive logic for understanding Sruti.
- Intellect understands only in logical format.
- Feet / not centimeter Dollar / not Rupees.

# upadesa Sahisri: Argument

- Jnanam wants to be grateful to Prarabda.
- Manushyatvam Mahapurusha Samshaya Human body required for knowledge to arrive.
- Arrival of knowledge because of arrival of body and continuation of human body / Jnanam requires human body.
- Jnanam indebted to body.
- Human body because of Prarabda otherwise mosquito.
- Vedic culture; interest because of Punyam.
- Jnanam shows its gratitude to his friend. Due to you alone I am here.
- Upakaratat logic friend not enemy.
- Therefore Jnanam doesn't destroy Prarabda.

# 3<sup>rd</sup> Pramanam: Anubava

- Very fact Jnanis in world is proof that Jnanam doesn't destroy Prarabda. Guru Sishya Parampara survives.
- This is Negation of Neiyeyikas.

#### Verse 57:

आस्तां दुस्तार्किकै: साकं विवाद: प्रकृतं ब्रुवे । स्वाहमो: सिद्धमेकत्वं कृटस्थपरिणामिनो: ।।५७।। There is no use entering into a controversy with the unreasonable logicians. The fact is that the difference between Jiva and Kutastha is caused by illusion. [Chapter 6 – Verse 57]

Topic started in Verse 22.

अधिष्ठानतया देहद्भयाविष्ठिन्नचेतनः । कृटविन्निर्विकारेण स्थितः कृटस्थ उच्यते ।।२२।। The consciousness which is conditioned by the gross and subtle bodies, on which they are superimposed and which knows no change, is known as Kutastha. [Chapter 6 – Verse 22]

• Tvam Padarta Viveka individual mix of Abasa + Adhistana Chaitanyam.

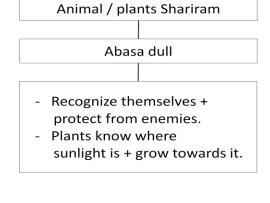
Adhara Chaitanyam	Abasa Chaitanyam	
- Kootastam.	- Jeeva.	
- Satyam.	- Mithya.	

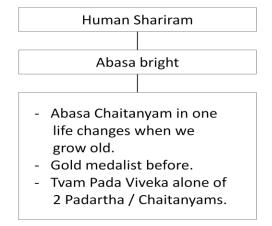
# **Every individual mix of:**

- Satya Mithya Dvayam.
- Sakshi Ahamkara Dvayam.
- Svamcha Ahamcha Dvayam.
- Kutastam Changeless Adhistanam and Parinami changing principle.

# Why Abasa Chaitanyam changes?

- It is Reflected Consciousness, located on reflecting medium.
- As long Reflected Medium undergoes change, Reflected Consciousness also undergoes change.





Stage ready for Mahavakya Vichara.

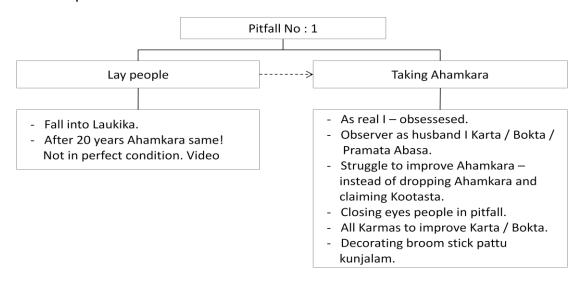
# Why preparation required?

- We have to do Baga Tyaga Lakshana giving up one portion of Tvam Pada Padartha.
- Parinami portion give up.
- Retain Kootasta Chaitanyam.
- Tvam Pada upto verse 103.

#### Verse 58:

भ्राम्यन्ते पण्डितंमन्याः सर्वे लौकिकतैर्थिकाः । अनादृत्य श्रुतिं मौर्ख्यात्केवलां युक्तिमाश्रिताः ।।५८।। People who consider themselves scholars and the hair-splitting logicians overlook the authority of the veda and wander due to their imperfect reasoning. [Chapter 6 – Verse 58]

- If a person takes to Sruti Pramanam he will have no problem. Will claim I am Kootasta Chaitanyam & negate Abhasa Chaitanyam, Kartrutvam, Boktrutvam, Pramatrutvam, relationships, I am Appa, ..... All relations belong to Abhasa Chaitanyam.
- Take to Sruti journey straight if not tragedy.
- Confusions, not part of teaching. If you come to Sruti, you can avoid pitfalls.



#### **Pitfalls Number 2:**

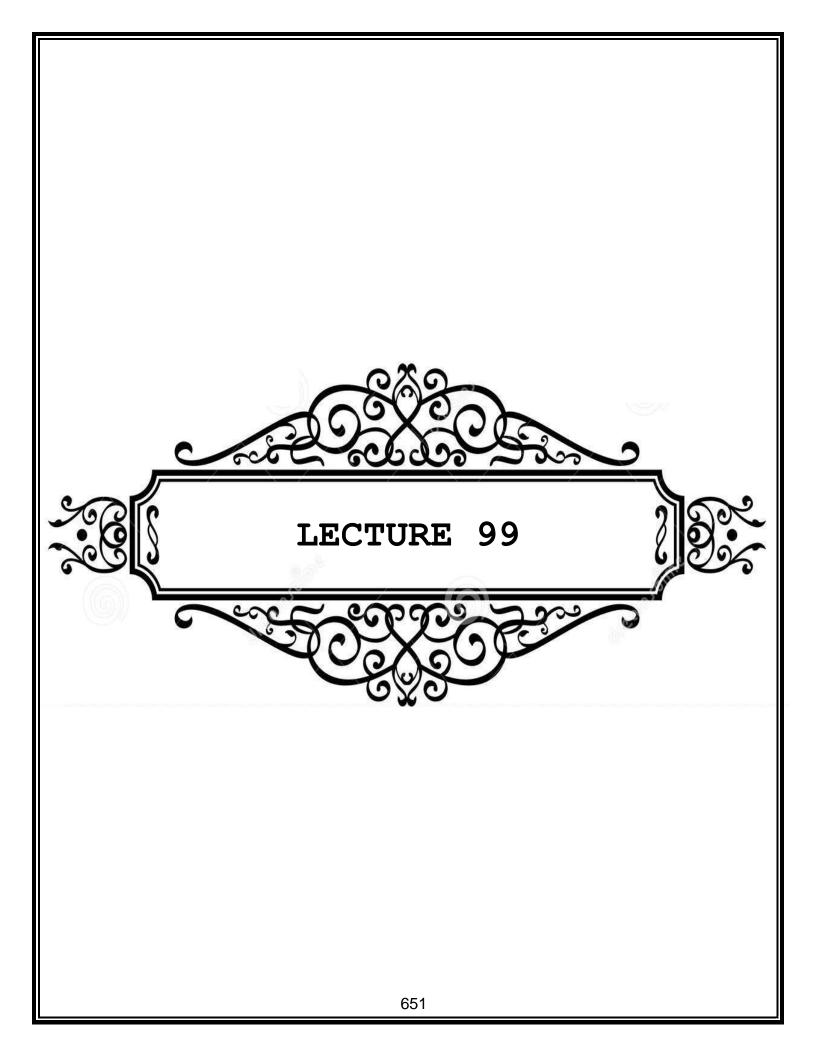
#### **Philosophers:**

Get trapped with open eyes – (Tarquika) fall – into pit.

- Neiyiyikas / Mimamsakas / Sankhya / Baudha confused.
- Universally all confused "Brantita".
- Tirtaha philosophy water, holy place, holy peace.
- Founder + follower both confused Tarquikas.
- If confused and wise to know I am confused, there is possibility of coming out. If person thinks he is wise, Bagawan can't continue.
- Panchitam Manya look at themselves as Pandita.

# **Fundamental mistake:**

- Sruti not given due Status / Regard / Respect knowing Sruti Pramana, rely on their own intelligence – human intellect has intrinsic defect.
- (6 defects) Shat Purusha Buddha Doshas.



#### Lecture - 99

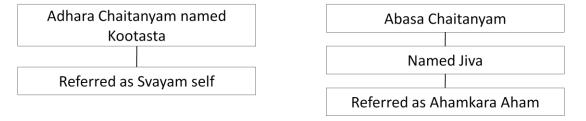
• Tvam – composite individual – 2 main parts.



- Pure consciousness = Sarva Vyavahara Ateeta can't say I am Adhara Chaitanyam.
- To say need Abasa Chaitanyam. Cannot do Vyavahara by itself.
- Abasa Chaitanyam can't exist by itself being Mithya. Can't exist without Adhishtana Chaitanyam.
- Always go together. Every transacting individual mix of 2 factors / 2 Chaitanyams.

# 3<sup>rd</sup> part – important:

• For formation of Abasa, Reflected Medium is required. Reflection includes Reflected Medium – Shariram. We generally don't enumerate this.



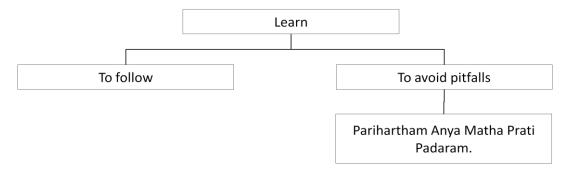
- Individual not aware he is a mixture of 2.
- Because of ignorance, individual treats it as one entity not aware of 2 parts.
- Mixed real + unreal unmixable unholy mix. Taken as individual.

# **Verse 58 – 103 : Incidental portion**

- Mistakes committed by others so that we don't commit them in future like
   Gita chapter 16 Asuri Sampat.
- Aim for avoidance.

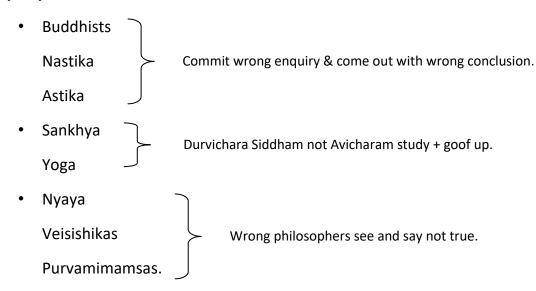
#### Gita:

दैवी संपद्विमोक्षाय निबन्धायासुरी मता । मा शुचः संपदं दैवीमभिजातो ऽसि पाण्डव ॥१६-५॥ The divine nature is deemed for liberation, the demoniacal for bondage'; grieve not, O pandava, you are born with divine qualities. [Chapter 16 – Verse 5]



- Prayaschitta + Pariharsam.
- Several mistakes and confusions.
- Entertained by lay people and informed people. All confusions born out of 2 reasons.
  - 1) Ignorance of scriptural study non study of scriptures Shastra Avichara Siddham.
  - 2) Shasta Durvichara Siddham wrong study.
- 6 systems of philosophies because of Nastika Darshanani.

# Mandukya Upanishad:



#### **Verse 58:**

- People have ignored proper study of Sruti Anadritya.
- You study we will do Sadhana.

- Maurukhyaya Murkhasya Bhava.... Because of foolishness...... don't study properly - commits mistakes.
- Study middle + confused not Purva / Anta.
- Taking one verse daily.

#### Gita

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः। प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः॥ ७.३०॥ Those who know Me with the Adhibhuta (pertaining to elements - the world of objects), Adhidaiva (pertaining to the gods – the sense-organs) and the Adhiyajna (pertaining to the sacrifice – all perceptions), even at the time of death, steadfast in mind, know Me. [Chapter 7 – Verse 30]

 One who know's Adibuta, Adideiva Adiyagna – Will think of god at time of death...no use....

#### Gita:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज । अहं बा सर्वपापेभ्यो मोक्षयिष्यामि मा श्रुचः ॥१८-६६॥ Abandoning all dharmas, (of the body, mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 – Verse 66]

#### Verse 58:

- Lokayatha materialist Charvaka Darshanam.
- Believers in physical body alone as individual. Don't believe in Sukshma Shariram. No proof that Sukshma Shariram is leaving body and going to other Lokas.
- What is proof of existence of forefathers, Svarga Maranam, Punya –
   Papam.
- Conspiracy of Brahmins who want more Dakshinam out of Sraddhams.
- Therefore do not have to do Sraddham.
- No body has come from heaven or hell.
- As long as you live you enjoy. In old age can't enjoy.
- Borrow and have butter! No Atma separate from body.
- Sangatha Body / Sense Organ / Mind Assembly / Life / Sentiency Chetanatvam.
- Kootasta = from Chetanatvam Shariram (Annamaya Kosha).
- Assembly called Atma.

- Charvakas unscientific / irrational, don't believe in Shastram blind belief.
- No scientific proof for Atma Sukshma Shariram, Karana Shariram, Punya Papam, Ishvara, Paraloka, Superstitions, belief. Rational thinker will not accept any of them. Laughs at religious people.
- Religious people become materialistic in tragedies.
- Accept only Pratyaksha. Abasam support for their conclusion.
- Brahma Sutra AdhiKaaranam deals with this seemingly scientific fallacious nature of Anatma – Ashritaha – resort to....

#### Verse 61:

```
श्रौतीकर्तुं स्वपक्षं ते कोशमन्नमयं तथा ।
विरोचनस्य सिद्धान्तं प्रमाणं प्रतिजिज्ञिरे ।।६१।।
```

To support their materialist views, they quote some passages from the Sruti to show that the gross body is the Atman, which is the doctrine of Virocana. [Chapter 3 – Verse 61]

#### **Dehatma Vadis:**

• Charvakas don't accept Shastra Pramana claim they have Shastra support.

# **Taittriya Upanishad:**

```
स वा एष पुरुषोऽन्न्नरसमयः ।
तस्येदमेव शिरः । अयं दक्षिणः पक्षः ।
अयमुत्तरः पक्षः । अयमात्मा ।
इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥
```

sa va esa puruso'nnarasamayah, tasyedameva sirah, ayam daksinah paksah, ayamuttarah paksah, ayamatma, idam puccham pratistha, tadapyesa sloko bhavati II 3 II

He indeed is this man consisting of the essence of food. This is his head. This is his right wing. This is his left wing (side). This is his trunk. This is the hind part forming his support and foundation. About this also is the following Vaidika verse. [II - I - 3]

- Out of Annam, body has come this live body is Atma.
- Scriptural proof for scriptural Validating.
- Chandogya Upanishad Chapter 8 Section 8.

# Vrochanasya Siddhantam:

 Indra – lord of Devas and Virochana Lord of Asuras, go to Brahmaji. Get teaching in 4 stages.

Prathama Pada	=	Vishwa Atma
Dvitiya Pada	=	Teijasa Atma
Tritiya Pada	=	Prajya Atma
Chaturta Pada	=	Turiya Atma

- Virochana discontinues after 1<sup>st</sup> class.
- Vishwa I individual I associated with Sthula Shariram is Atma...
- Goes to Asura Loka and teaches others Virochana Siddhanta = Charvaka Matam.
- 16 chatper Gita Asuri Sampath.
- Indra goes forward.... Negates 3 Padas discovers, Nantap Pragyam...
- Similar Mantra in Chapter 8 Chandogya Upanishad Prajapati Vidya.

#### Verse 62:

जीवात्मिनर्गमे देहमरणस्यात्र दर्शनात् । देहातिरिक्त एवात्मेत्याहुलोकायताः परे ।।६२।। There are other thinkers who point out that the body dies and decays when life leaves it. They conclude that the Atman is something other than the gross body. [Chapter 3 – Verse 62]

# **Prana Atma Vadis:**

- Next grade of Charvakas.
- Body not individual. Fan movement not natural to fan.
- Electricity other factor.
- Electricity not intrinsic nature of fan, then fan will move continuously.
- Bodies will never die if consciousness is intrinsic nature of body. All the time will be sentient.
- Body alive for sometime and dies. Mysterious factor makes body sentient. Science can't know that factor.
- Can't say Atma non existent.
- Absence of proof not proof of Absence.
- Science doesn't have proof. Conclusion: it doesn't exist is illogical conclusion.
- Blind says: Colors don't exist.
- He doesn't have instrument to know the color.
- Science doesn't have instrument to study life factor.
- Problem not with mysterious factor.

 Problem is Deficiency of scientific process. Intelligent scientist understands deficiency.

# Foolhardy say:

What is not proved by science is non – existent... fallacious conclusion.

- Jeevatma Nirgame.....there is a mysterious factor different from body.
- When Chidabasa goes, Deha Maranam takes place.
- Deha Vyatirikta Atma. Is there something different than body?
- Don't have details of Sukshma.
- They are advanced Charvakas.

#### Verse 63:

```
प्रत्यक्षत्वेनाभिमताहंधीर्देहातिरेकिणम् ।
गमयेदिन्द्रियात्मानं वच्मीत्यादिप्रयोगतः ।।६३।।
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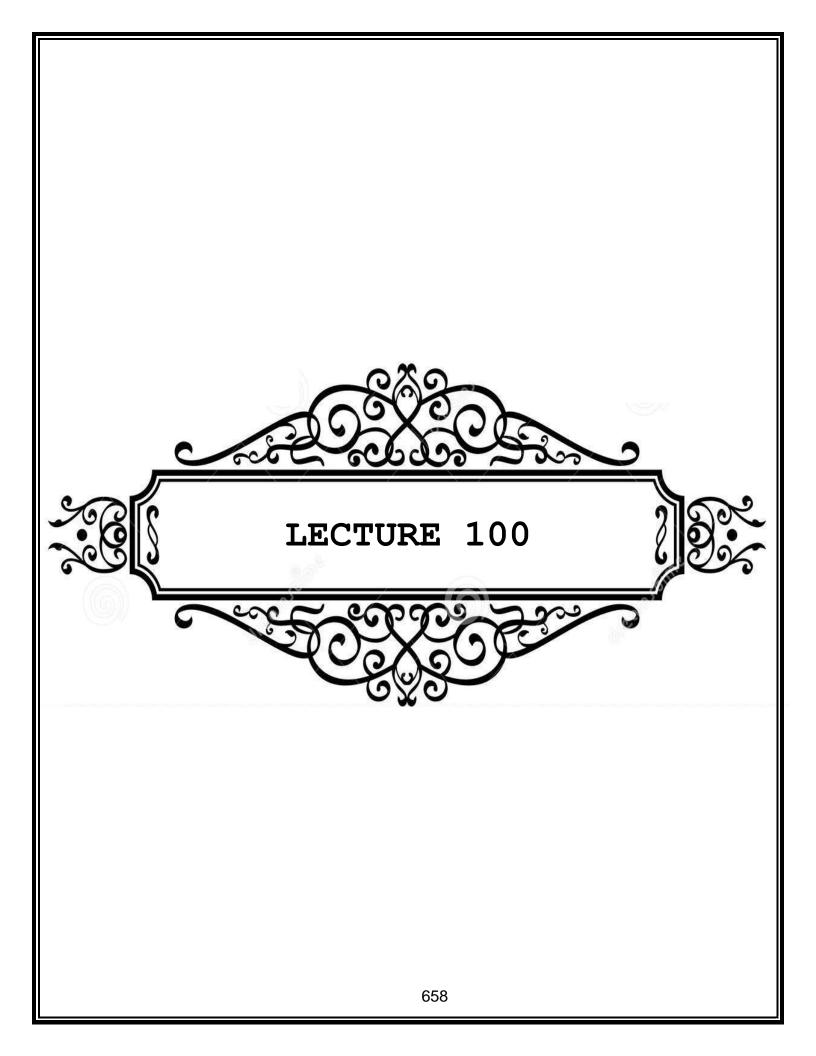
There are others who think that in such expressions as 'I am speaking', the senses together with the intellect are seen to be distinct from the gross body, and that therefore they are the Atman. [Chapter 3 – Verse 63]

# **Indriya Atma Vadis:**

• Claim sense organs – Indriyas other than Shariram as Atma.

# **Explanation:**

- I see / hear / smell / taste.... Refer to ears, eyes, tongue.
- Ahamkara I thought correlates with sense organs.
- Aham "Dhi" direct experience of all.
- Directly available "I" notion, different from Body... I see / hear reveal sense organs as Atma.
- I see color / picture / hear sounds...
- Vachmi I utter words / speech refers to organ of speech.
- I take Hasta Indriyum.
- I walk Pada Indriyum.
- Dasha Indriyam = Atma.



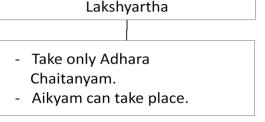
# Lecture - 100

#### Introduction:

- Verse 57 Tvam Pada Vichara over.
- Tvam mixture of Kootasta Chaitanyam and Abasa Chaitanyam and then later apply Baga Tyaga Lakshana in Mahavakya Vichara.

# Vachyartha - Include Abasa + Adhara Chaitanyam. - There is difference between

micro and macro Chidabasa.



- For Baga Tyaga Lakshana application, preparation is required.
- Verse 58 onwards confusions entertained by philosophers.

#### Verse 63:

- Aham Dhi I notion looked upon as connected with every sense organ.
- I notion in mind not visible.
- I read / write all connected to Indriyas therefore Atma is Indriyam.

# **Indrigartha Vadis – Question:**

- Sense organs made out of Pancha Butas Rajas Amsha.
- Pancha Butas Achetanam.
- Therefore Atma Achetanam?
- They are not able to differentiate Satya + Mithya Amshas. Only because of Satya Amsha, Mithya Amsha appears Real / Satyam.

# **Example:**

There is snake.



Isness belongs to only Rope.

We transfer to snake also.

There is Body / Mind / World.



Isness belongs to only Atma.

We transfer Existence / Consciousness / Ananda to

Body / Mind / Intellect + World.

Have no independent existence without Atma – lending existence.

- All Mithya Amshas borrow Satyatvam.
- Annamaya Kosha appears Satyam.
- Manomaya Kosha appears Satyam.
- Chidabasa has borrowed reality.
- Successfully commit mistake and say I am Deha / Prana / Manaha / Indriya.

Verse 60 – 61	Verse 62
Dehatma Vadis	Indriyartha Vadis.

- We use "I" along with function of all Indriyams see / hear / touch.
- Nobody says eyes perceives, ears hear.
- There is a Samanadhi Karanya Prayoga.
- I and sense organs equated.



Eyes / Mouth / Tongue

• I talk.. I identified with 11 sense organs.

## Question:

Indriyams are product / effect Karyam of 5 elements – Rajasic aspect.

### Purva Pakshi:

- In Vedas story: Indriyams fight who is superior.
- Agree: Prana is Atma.

- Each sense organs goes out for one year.
- One year, don't see / hear / think..... no problem.
- When Prana absent all disturbed. Therefore Sreshtaha glorified Since Eyes, Ears, Mind they quarrel – they must be sentient desk doesn't quarrel – people quarrel if you put cloth.

# Brihadaranyaka Upanishad:

ते हेमे प्राणा अहंश्रेयसे विवदमाना ब्रह्म जग्मुः, तद्धोचुः, को नो वसिष्ठ इति ; तद्धोवाच, यस्मिन्च उत्कान्त इवं शरीरं पापीयो मन्यते स वो वसिष्ठ इति ॥ ७ ॥

te heme prāṇā ahaṃśreyase vivadamānā brahma jagmustaddhocuḥ ko no vasiṣṭha iti taddhovāca yasminva utkrānta idaṃ śarīraṁ pāpīyo manyate sa vo vasiṣṭha iti ॥ ७॥

These organs, disputing over their respective greatness, went to Brahman and said to him, 'which of us is the Vasistha?' he said, 'that one of you will be the Vasistha, who departing from among yourselves, people consider this body far more wretched.'[VI – I – 7]

वाग्योधकाम ; सा संवत्सरं प्रोष्यागत्योवाच, कथम-शकत मद्भते जीवितुमिति ; ते होचुः, यथाकला अवदन्तो वाचा, प्राणन्तः प्राणेन, पश्यन्तश्चक्ष्पा, श्रण्वन्तः श्रोत्रेण, विद्वांसो मनसा, प्रजायमाना रेतसा, एवमजीविष्मेति ; प्रविवेश ह वाक् ॥ ८॥

Vägghoccakrāma sā samvatsaram prosyā'gatyovāca kathamaśakata madrite jīvitumiti te hocur yathākalā avadanto vācā prāṇantaḥ prāṇena paśyantaścakśuṣā śṛiṇvantaḥ śrotreṇa vidvāṃso manasā prajāyamānā retasaivamajīviṣmeti praviveśa ha vāk 11811

The organ of speech went out. After staying a whole year out it came back and said, 'how did you manage to live without me?' they said, 'we lived just as dumb people do, without speaking through the organ of speech, but living through the vital force, seeing through the eye, hearing through the ear, knowing through the mind and having children through the organ of generation.' so the organ of speech entered. [VI - I - 8]

चक्षुहों सकाम ; तत्संवत्सरं प्रोध्यागत्योवाच, कथम-शकत मदृते जीवितुमिति ; ते होचुः, यथान्धा भपश्यन्त-श्रक्षुवा, प्राणन्तः प्राणेन, वदन्तो वाचा, श्रण्वन्तः श्रोत्रेण, विद्वांसो मनसा, प्रजायमाना रेतसा, प्रवमजीविष्मेति ; प्रविवेश ह चक्षुः ॥६॥

cakśurhoccakrāma tatsamvatsaram prosyāgatyovāca kathamaśakata madrite jīvitumiti te hocur yathāndhā apaśyantaścakśuṣā prāṇantaḥ prāṇena vadanto vācā śriṇvantaḥ śrotreṇa vidvāṃso manasā prajāyamānā retasaivamajīvismeti praviveśa ha cakśuḥ ॥ 9 ॥

The eye went out. After staying a whole year out it came back and said, 'how did you manage to live without me?' they said, 'we lived just a blind people do. Without seeing through the eye, but living through the vital force, speaking through the organ of speech, hearing through the ear, knowing through the mind and having children through the organ of generation.' so the eye entered. [VI - I - 9]

श्रोत्रं हो बकाम ; तत्संवत्सरं प्रोप्यागत्योवाच, कथम-शकत मद्गते जोवितुमिति ; ते होचुः, यथा बधिरा अश्युण्वन्तः श्रोत्रेण, प्राणन्तः प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, विद्वांसो मनसा, प्रजायमाना रेतसा, एवमजीविष्मेति ; प्रविवेश हश्रोत्रम् ॥ १०॥

śrotram hoccakrāma tatsamvatsaram prosyāgatyovāca kathamaśakata madrite jīvitumiti te hocur yathā badhirā aśrinvantah śrotrena prānantah prānena vadanto vācā paśyantaścakśuṣā vidvāmso manasā prajāyamānā retasaivamajīvismeti praviveśa ha śrotram #10#

The ear went out. After staying a whole year out it came back and said, 'how did you manage to live without me?' they said, 'we lived just as deaf people do, without hearing through the ear, but living through the vital force, speaking through the organ of speech, seeing through the eye, knowing through the mind and having children through the organ of generation.' so the ear entered. [VI-I-10]

मनो होसकाम ; तत्संवत्सरं प्रोष्यागत्योषाच, कथम-शकत मद्गते जीवितुमिति ; ते होचुः, यथा मुग्धा अविद्वांसो मनसा, प्राणन्तः प्राणेन, बदन्तो बाचा, पश्यन्तश्चक्षुणा, श्रण्वन्तः श्रोत्रेण, प्रजायमाना रेतसा, एवमजीविष्मेति ; प्रविवेश ह मनः ॥ ११ ॥

mano hoccakrāma tatsamvatsaram prosyāgatyovāca kathamaśakata madrite jīvitumiti te hocur yathā mugdhā avidvāmso manasā prāṇantaḥ prāṇena vadanto vācā paśyantaścakśuṣā śriṇvantaḥ śrotreṇa prajāyamānā retasaivamajīviṣmeti praviveśa ha manaḥ 11 11

The mind went out. After staying a whole year out it came back and said, 'how did you manage to live without me?' they said, 'we lived just as idiots do without knowing through the mind, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and having children through the organ of generation.' so the mind entered. [VI – I – 11]

रेतो होश्वकाम ; तत्संवत्सरं प्रोष्यागत्योवाच, कथम-शकत महते जीवितुमिति ; ते होचुः, यथा क्लोबा अप्रजाय-माना रैतसा, प्राणन्तः प्राणेन, वदन्तो वाचा, पश्यन्तश्च-श्चुषा, श्रुण्वन्तः श्लोत्रेण, विद्वांसो मनसा, प्रवमजीविष्मेति ; प्रविवेश ह रैतः ॥ १२ ॥

reto hoccakrāma tatsamvatsaram prosyāgatyovāca kathamaśakata madrite jīvitumiti te hocur yathā klībā aprajāyamānā retasā prāṇantaḥ prāṇena vadanto vācā paśyantaścakśuṣā śriṇvantaḥ śrotreṇa vidvāṃso manasaivamajīvismeti praviveśa ha retah || 12 ||

the organ of generation went out. After staying a whole year out it came back and said, 'how did you manage to live without me?' they said, 'we lived just as ennuchs do, without having children through the organ of generation, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and knowing through the mind. 'so the organ of generation entered. [VI - I - 12]

अथ ह प्राण उत्क्रिमिष्यन्यथा महासुह्यः सैन्धवः पड्डीशशंकुन्संबृहेत् , एवं हैवेमान्प्राणान्संववर्ह ; ते होचुः, मा भगव उत्क्रमीः, न वे शक्ष्यामस्त्वद्वते जीवितुमिति ; तस्यो मे बिछं कुरुतेति ; तथेति ॥ १३ ॥ Atha ha prāṇa utkramiṣyan yathā mahāsuhayaḥ saindhavaḥ paḍvīśaśañkūnsamvṛihed evaṃ haivemānprāṇānsamvavarha te hocur mā bhagava utkramīr na vai śakśyāmastvadṛite jīvitumiti tasyo me balim kuruteti tatheti 1131

Then as the vital force was about to go out, it uprooted those organs just as a great, fine horse from sind pulls out the pegs to which his feet are tied. They said, 'please do not go out, sir, we cannot live without you.' 'then give me tribute.' 'all right' [VI – I – 13]

सा ह वागुवाच, यद्वा अहं वसिष्टास्मि त्वं तद्वसिष्टी-ऽसीति ; यद्वा अहं प्रतिष्टास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षः ; यद्वा अहं संपद्स्मि त्वं तत्संपद्सीति श्रोत्रम् ; यद्वा अहं प्रजाति-गायतनमस्मि त्वं तद्यायतनमसाति मनः ; यद्वा अहं प्रजाति-रस्मि त्वं तत्प्रजातिरसीति रेतः ; तस्यो मे किमन्नं, कि वास इति ; यदिदं किचा श्वभ्य आ कृमिभ्य आ कीटपत-ङ्गेभ्यस्तत्तेऽन्नम् , आपो वास इति ; न ह वा अस्यानन्नं जग्धं भवति, नानन्नं परिगृहीतम्, य एवमेतदनस्यान्नं चेद ; तद्विद्वांसः श्रोत्रिया अशिष्यन्त आचामन्ति, अशित्वाचा-मन्ति ; एतमेव तदनमनन्नं कुर्वन्तो मन्यन्ते॥ १४॥

sā ha vāguvāca yadvā aham vasiṣṭhāsmi
tvam tadvasiṣṭho'sīti yad vā aham pratiṣṭhāsmi
tvam tatpratiṣṭho'sīti cakśur yadvā aham sampadasmi
tvam tat sampadasīti śrotram yad vā ahamāyatanamasmi
tvam tadāyatanamasīti mano yadvā aham prajātirasmi
tvam tat prajātirasīti retas tasyo me kimannam kim vāsa iti
yadidam kincāśvabhya ā kṛimibhya ā kiṭapatangebhyas tatte.annam āpo vāsa iti
na ha vā asyānannam jagdham bhavati
nānannam pratigṛihītam ya evametadanasyānnam veda
tad vidvāṃsaḥ śrotriyā aśiṣyanta ācāmanty
aśitvācāmanty etameva tadanamanagnam kurvanto manyante

The organ of speech said, 'that attribute of the vasistha which I have is yours.' the eye: 'that attribute of steadiness which I have is yours.' the ear: 'that attribute of prosperity which I have is yours.' the mind: 'that attribute of abode which I have is yours.' the organ of generation: 'that attribute of generation which I have is yours.' (the vital force said: ) 'then what will be my food and my dress?' (the organs said: ) 'whatever is (known as) food, including dogs, worms, insects and moths, is your food and water your dress.' he who knows the food of the vital force to be such, never happens to eat anything that is not food or to accept anything that is not food. Therefore wise men who are versed in the vedas sip a little water just before and after eating. They regard it as removing the nakedness of the vital force. [VI – I – 14]

- Vak quarrels among 10 Indrivas (organ of speech).
- They are sentient because of Chidabasa.
- Indriyas deserve status of Atma.

#### **Verse 65:**

हैरण्यगर्भाः प्राणात्मवादिनस्त्वेवमूचिरे । चक्षुराद्यक्षलोपेऽपि प्राणसत्त्वे तु जीवति।।६५।। The followers of the school of Hiranyagarbha hold the vital airs (pranas) to be the Atman. They point out that when the eye and other senses are inoperative the vital airs still continue to function, keeping the man alive. [Chapter 6 – Verse 65]

- Pranatmika Vada / Hiranyagarbha Vada.
- Samashti Prana called Hiranyagarbha Sukshma Shariram or Manaha.
- Sense organs function because of "Prana".
- Big welcome expected by eyes, ears, mind after one year but people didn't remember we are not sustaining anything, nothing stops because of us.
- When sense organs fail, Jivas live with Prana.
- In Coma, mind not functioning, organs don't functioning. Mind not able to recognize people.
- Prana superior to mind + 10 organ. Because person alive. Organs intact, can be donated. Person dead because Prana gone.
- Prana Satve, Jeevanam. Prana Abave Maranam. Tasmat Pranasya Eva Atma.

#### Verse 66:

प्राणो जार्गार्त सुप्तेऽपि प्राणश्रैष्ठ्यादिकं श्रुतम् । कोशः प्राणमयः सम्यग्विस्तरेण प्रपञ्चितः ।।६६।। The vital airs continue functioning even in sleep. In some Sruti passages the vital sheath is given pre-eminence and dealt with in detail. [Chapter 6 – Verse 66]

- Glory of Prana in several Upanishad "Kalaha".
- Deep sleep:

5 Jnaneindriyas folded up. Don't see, touch, 5 Karmeindriyah up & 4 Antahkaranas folded up.

- No emotion, no body says I am Brahman in sleep. Even when Pramata has folded, Pramanams folded, only Prana continues. Explicitly mentioned in Prasno Upanishad and know by our experience.
- Prana fire continues in Sushupti.

 Essential service – can't afford to stop breathing, digestion goes on – morning hungry.

# 2<sup>nd</sup> glory of Prana:

- Sreshtatvam superiority of Prana over all 14 organs.
- In Brihadaranyaka Upanishad, Chandogyo Upanishad, Prasno Upanishad, Taittriya Upanishad glory called Kalaha.

# 3<sup>rd</sup> glory: Jyeshtatvam:

- 1<sup>st</sup> faculty which comes into operation in the womb of mother. Baby formed becomes alive. Live baby forms eyes, ears....
- Therefore eldest child Jyeshtatvam.

### Taittriya Upanishad:

- Pranamaya Kosha Samyak Prapanchita.
- Vidyaranya doesn't negate all Vadas.

### **Verse 67:**

```
मन आत्मेति मन्यन्त उपासनपरा जनाः ।
प्राणस्याभोक्तता स्पष्टा भोक्तृत्वं मनसस्ततः ।।६७।।
```

The people devoted to worship call the mind as the Atman. They argue that the vital airs have no faculty of enjoyment. But that the mind has.[Chapter 6 – Verse 67]

#### Mana Atma Vadis:

- Mind superior to Prana. Mind alone able to experience Sukham, Dukham. I know I am Bokta. Prana not Bokta.
- If so in Sushupti, I should be Bokta, Prana is not "I" the Bokta. Only when mind is active am able to experience World, Punyam + Papam.
- Mind alone helps me to be Bokta. Therefore mind is experiencer I Bokta
   I.
- Manah Atma Vadi / Upasana Paraha.
- Prana Atma Vadi Hiranyagarbhaha.

### **Amrita Bindu Upanishad:**

```
मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ।।२।
```

mana eva manuşyāṇāṃ kāraṇaṃ bandha-mokṣayoḥ bandhāya viṣayāsaktaṃ muktaṃ nirviṣayaṃ smṛtam

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]

- Bandasya Vishaya Asaktam Banduratmasya Enatmane Jitaha....
   Atmanastu.....
- Mind obsessed with sense pleasure is enemy.
- Friend: Nirvishayams Mritham.

Mind which has transcended pleasures is friend.

Enemy	Friend
<ul><li>Extroverted mind.</li><li>Su Durlaba.</li></ul>	- Antarmukhi.

### **Taittriya Upanishad:**

यतो वाचो निवर्तन्ते ग्रप्राप्य मनसा सह ग्रानन्दं ब्रह्मणो विद्वान् न बिभेति कदाचनेति तस्यैष एव शारीर ग्रात्मा यः पूर्वस्य ॥४॥ yato vacho nivartante . aprapya manasa saha . anandam brahmano vidvan.h . na bibheti kadachaneti . tasyaisha eva sharira atma . yah purvasya . | | || || || || || ||

Whence all the speech turns back with the mind without reaching it (the eternal truth, the Brahman ), he who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [II-4-1, II-9-1]

Reasons in verse 47 + 48.

तत्तेदन्ते अपि स्वत्विमव त्वमहमादिषु । सर्वत्रानुगते तेन तयोरप्यात्मतेति चेत् ।।४७।। (Doubt): like the word 'self' the words 'this' and 'that' can be applied to all persons, 'l' and 'he', etc. it is therefore reasonable to conclude that the objects denoted by 'this' and 'that' are also the Atman. [Chapter 6 – Verse 47]

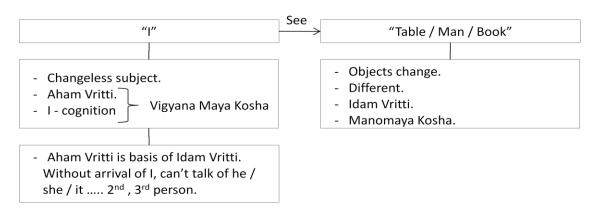
ते आत्मत्वेऽप्यनुगते तत्तेदन्ते ततस्तयोः। आत्मत्वं नैव संभाव्यं सम्यक्त्वादेर्यथा तथा ।।४८।। (Reply): 'this' and 'that' do not refer only to 'I', 'you' and 'he' (as distinct entities), but also to Atman, which is the common element in them all. They are like "correctness', 'incorrectness', etc., not synonymous with Atman. (because they are of wider denotation.) [Chapter 6 – Verse 48]

Mind is Atma by Upasanas.

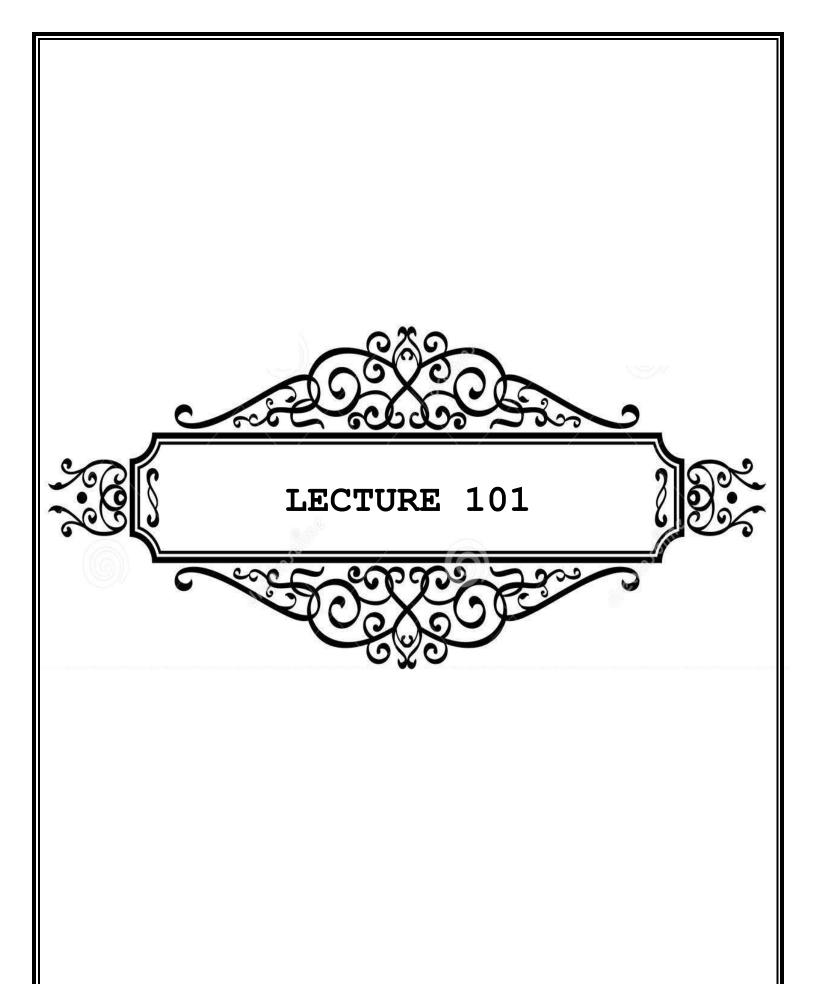
### Verse 68:

मन एव मनुष्याणां कारणं बन्धमोक्षयोः। श्रुतो मनोमयः कोशस्तेनात्मेतीरितं मनः ।।६८।। The Sruti says that the mind is the cause of the bondage and the release of man and it speaks of the mind-sheath; therefore these people conclude that the mind is the Atman. [Chapter 6 – Verse 68]

- Vigyanamaya = Atma = Verse 68 73 Kolanika Vigyana Vadis.
- Yogacharya buddhists say Vigyanam = Atma.
- I knowledge constantly flowing, uniform, continuous non changing I notion is Atma.

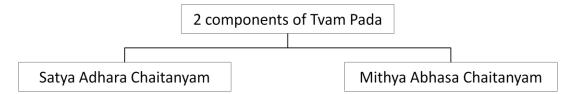


- In sleep, I thought resolves, world thought resolves, when I wake up, I thought comes in.
- Upadesa Sara All Vrittis depend on Aham Vritti.
- Manomaya Kosha supported by Vigyanamaya Kosha.
- Aham Jnanam Eva Atma.
- Vigyana Moolatvam Aham Vritti.
- Moolam Yasya Manasaha Aham Vritti root of Idam Vritti that Jnanam is Atma.



### Lecture 101

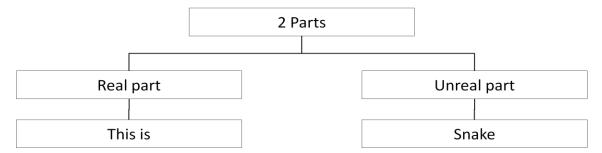
# Verse 22 – 103: Tvam pada Viveka



• Ignorant, not aware of real / unreal, take mixture as one unit.

### **Ignorance Example:**

• This is snake cognition. One unitary perception has 2 parts.



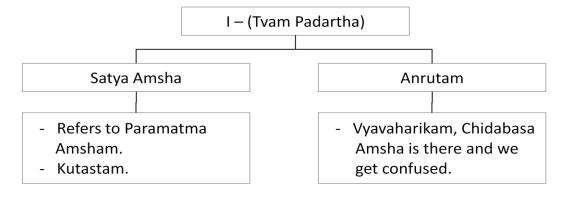
- How do you prove "this is" is real part, even after going near with torch light?
- Knowledge negates unreal Snake part but not real this is part.

# Yatu Abadyam Tatu Satyam:

- That which is not negated after close observation is Satyam.
- Snake is Badyatvat Mithya.

# Satya Anruta Amsha has 2 parts:

• When we refer to I, we treat I as one unit without understanding one unit "I" is mix of Satya + Anruta Amsham.



- Ignorance one fact not known.
- Confusions many Rumors / Gossips.

- Take each philosophy & refute by giving several reasons for each one.

2 ways to approach philosophies

- 1st Vada dismissed by 2nd one... last one by Vidyaranya.

• Vedanta takes Dehatma / Indriyatma / Pranatma / Manatma & refutes.

# Vidyaranya:

- Prathama Mallam Nyaya.....
- Handle one last philosopher. Who has knocked off all others. We are left with one. Defeat Caspro + become world champion.

# 1) Dehatma Vada:

### **Body not Atma:**

Doesn't live eternally. Deha Vyatirikta Atma Asti. Indriyam = Atma.

# 2) Prana Atma Vadi:

• People survive when sense organs don't function. Each sense organ goes out for one year. In coma, people survive.

### 3) Mana Atma Vadis:

- I am experiencer of world Bokta. Prana not Bokta. If Prana was Bokta in Sushupti, no Vishaya Bhoga.
- Therefore Prana not Bokta. Someone else sleeping.
- In whose sleeping, Bokta not there.
- And in who is waking, Bokta comes.
- Manas not Bokta in sleep. Manas Awakes and Bokta comes. I am Manaha Bokta.

# 4) Vigyanatma Vadi: Verse 69 – 73

### Verse 69:

विज्ञानमात्मेति पर आहुः क्षणिकवादिनः । यतो विज्ञानमूलत्वं मनसो गम्यते स्फुटम्।।६९।। The buddists believe that the Atman consists of the momentary states of the intellect, because the intellect, endowed with the faculty of understanding, is the basis of the mind and through it the mind grasps matter. [Chapter 6 – Verse 69]

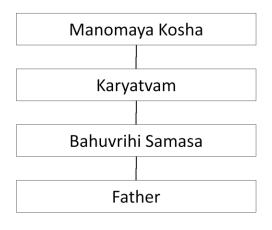
Vijnanamaya Kosha

Moolatvam

- Kshanika Vigyani, Yogachara Bauddha Vigyana superior to Manaha.
   Vigyanam is Moolam support.
- Kaaranam always superior to Karyam. Why Vigyanam Moolam of Manaha?
- Manomaya Kosha product of Vigyanam. Kaaranam superior to Karyam.
- Child (Karyam) should respect Parent (Kaaranam).

### Moolam:

- Bahuvrihi Samasa.
- Rama had Dasharatha as his father Bahuvrihi.
- Rama is son of Dasharatha... Tat Purusha Samasa.



Bahuvrihi Samasa Son

How it is Sphurtam?

Gamyate = Jnanayate = known

 $\downarrow$ 

Gam Dhatu

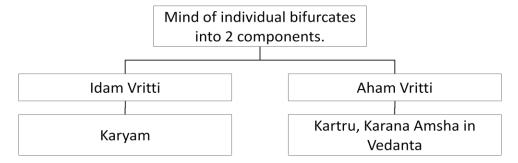
### Verse 70:

अहंवृत्तिरिदंवृत्तिरित्यन्तःकरणं द्विधा । विज्ञानं स्यादहंवृत्तिरिदंवृत्तिर्मनो भवेत् ।।७०।। The internal organ (Antahkarana) has two kinds of Vrttis, Viz., the "I" – consciousness, and 'this' consciousness. The first constitutes the intellect, the subject - consciousness and the second the mind, the object – consciousness. [Chapter 6 – Verse 70]

### Kshanika Vadi:

- Vijnanamaya Kosha represents 'I' Aham or self knowledge not original Kootasta – Ordinary I knowledge.
- Aham Vigyanam is constant flow not continuous changeless consciousness.
- It is constantly flowing 'I' consciousness.

Manomaya Kosha	Vijnanamaya Kosha
- Idam Jnanam.	- 1 <sup>st</sup> person singular.
- 2 <sup>nd</sup> / 3 <sup>rd</sup> person / object.	- "I" knowledge.
- Anything, person other than me in front of me.	- Aham Vritti.
- They become 3 <sup>rd</sup> person not in front of me.	- One entity.
- Idam Vritti – You / She other than me.	- Kaaranam of rise of Tvam + Saha.
- Infinite entity, living being & non – living being.	



- Only when I thought comes into being he, she, it comes.
- Therefore Moolam = 1<sup>st</sup> person Aham Vritti = Kaaranam = Vijnanamaya Kosha.
- Karyam = Manomaya Kosha = Idam Vritti.
- Therefore Sphutam.

### **Verse 71:**

अहंप्रत्ययबीजत्विमदंवृत्तेरिति स्फुटम्। अविदित्वा स्वमात्मानं बाह्यं वेत्ति न त् क्वचित ।।७१।। Since without the sense of egoity, it is not possible to cognize the outer world, it is clear that the idea of egoity is the cause of the mind and without it the cognizance of the external world is impossible. [Chapter 6 – Verse 71]

# Karya – Karana Sambanda:

Aham Pratyaya

 $\downarrow$ 

Vijnanamaya Kosha / Beejam - Moolam - Verse 69.

- Seed of Idam Vrittis.

- 2<sup>nd</sup> / 3<sup>rd</sup> person.

- Bahuvrihi Samasa.

# **Tatpurusha Samasa:**

- Aham Tat Parya Karyatvam.
- · Idam Vritti Karyam of Aham Vritti.
- Rama is son of Dasharatha easy Tat Purusha.
- Rama has Dasharatha as his father Bahuvrihi difficult Vidyaranya uses this.
- Idam Vritti is Karyam of Aham Vritti.
- Without self recognition, the fact I am where is question of talking about you or he...
- I am is root..... You are / he is Branch of tree.
- Without knowing ones own Kshanika Vigyana Atma Aham Vritti, person can't know external objects.
- 1<sup>st</sup> person Moolam.

#### Ramana Maharishi:

- All problems you talk because I am is there. Enquire into root 'I'. Ahamkara falls off in 2 minutes of enquiry & Kootastam alone remains.
- Sat Darshanam + upadesa Sara Ahamkara Aham enquiry Prominent.

#### Verse 72:

क्षणे क्षणे जन्मनाशावहंवृत्तेर्मतौ यतः । विज्ञानं क्षणिकं तेन स्वप्रकाशं स्वतो मितेः ।।७२।।

As the 'I' – consciousness appears and disappears every moment, the intellect is transitory and it need no further principle to illumine it. [Chapter 6 – Verse 72]

# Yogachara establishes:

• Vigyanam = Kaaranam of Manomaya.



Is it Nityam? Anityam?

Kshanikam nature of consciousness.

- Without that Yogachara and Vedanta similar.
- Both say Vigyanam Satyam / Atma everything else Mithya.

### Shankara:

- Prahchanna Bandha.
- Hidden Buddhist because of similarities.

# **Highlights of Dissimilarity:**

Yoga	Vedanta
- Conciousness is temporary momentary, Anitya Vadi.	<ul><li>Conciousness is Nityam eternal.</li><li>Nitya Vadi.</li></ul>

### Why he commits mistake?

- He recognizes 'Conciousness' reflected in momentary thought. Recognised Abasa Chaitanyam.
- He has come to Chidabasa.
- Reflection lasts as long as thought lasts Violently moving Vritticha Chidabasa is Kshanikam – 'Conciousness' reflected in thought is momentary and reflected in Reflected Medium of thought mistook as Chaitanyam.
- As thoughts come + go, Chidabasa will come + go.
- Rajasthani mirror in dress, flow of mirror gives flow of sunlight coming + going.

- Anitya Vritti Pratibimbita Chidabasa Chaitanya as Atma.
- Aham Vritti for I cognition, I knowledge constant arrival + departure experienced.
- I see / hear ..... Each I has different configurations, Seer 'I', father 'I', husband 'I' comes and goes.
- Has birth and dies..... Maya Datu, to know, Pramanam, Prameyam
- Birth + death of I thought experienced. Every moment comes + goes.
- Not ego which lasts for a long time.

### Example:

Continuity of river Ganga... same water not continuously available.

- Flow is named Ganga.
- One Kshanika Vigyanam not Atma but flow of Kshanika Vigyanam is Atma
   I.
- Since Vigyanam temporary, Consciousness is temporary, momentary.
- When objects comes and goes, Vigyanam comes + goes.
- Who knows arrival + departure of Vigyanam ?
- Vigyanams knows itself.
- Vigyanams knows arrival of Pot / Man / Time.
- Shankara refutes in upadesa Sahasri.
- Kshanika Vigyanam knows itself means it can function both as subject + object.
- Since Vigyanam knows itself, it is knower + known.
- Svaprakasham of itself, by itself Vijnanamaya Kosha is self effulgent is error.
- Vigyanam I knowledge, momentary, self revealing and cause of all other knowledge – Manomaya .... is error.

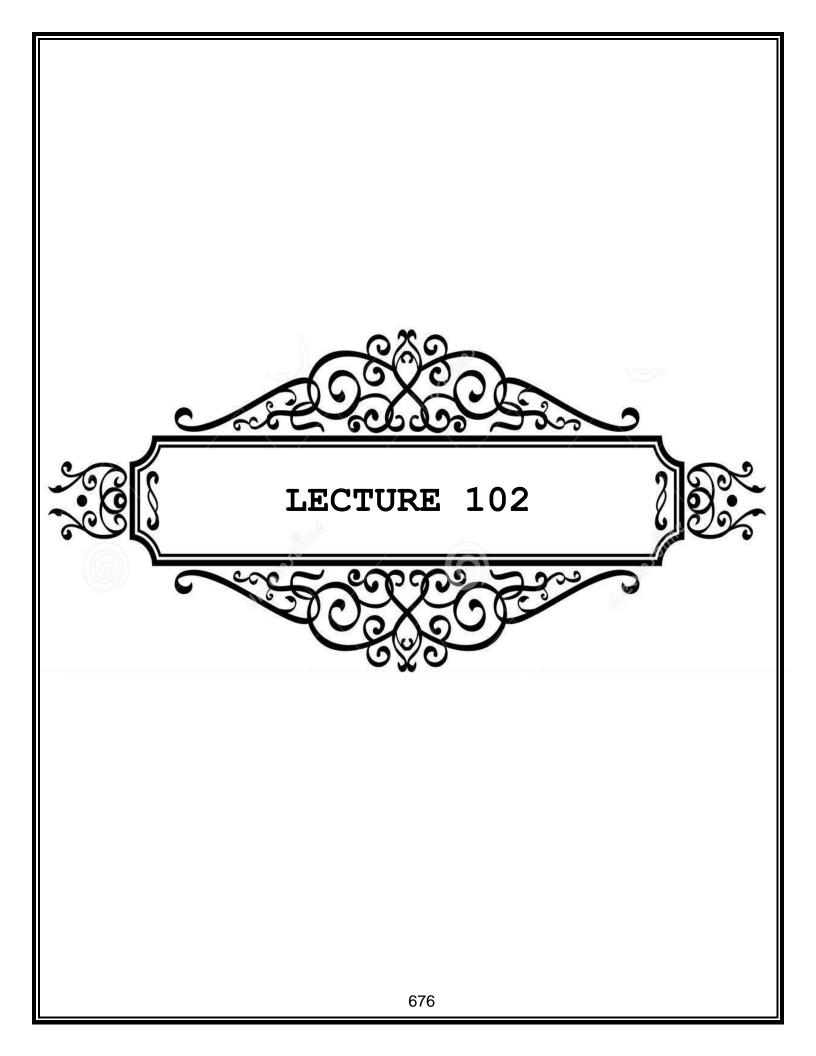
### **Verse 73:**

विज्ञानमयकोशोऽयं जीव इत्यागमा जगुः। सर्वसंसार एतस्य जन्मनाशसुखादिकः ।।७३।। The intellect sheath is the self. The whole world is cognized by it and birth and death, pleasure and pain effect it. So say some Vedic texts. [Chapter 6 – Verse 73]

- Buddhist don't accept Vedas.
- Quotes Brahmananda Valli Taittriya upanishad Vijnanamaya Kosha.
- This Jivatma is Samsari...
- Pleasure / pain temporary according to Vedanta.

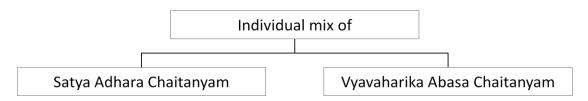
### Gita:

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते। आद्मन्तवन्तः कौन्तेय न तेषु रमते बुधः॥ ५.२२॥ The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]



#### Lecture 102

1)



- 2) Individual doesn't know this fact because of power of Moola Avidya.
  - Moola Agyanam + Aavarnam.
  - One Satyam, one Mithya not known. Mix up sorted by only Vedanta Pramanam.
  - Because Paramartika Vastu can't be known by any other Pramanam.
  - Veda Purva no help to recognize Paramartika Vastu.
  - Infinite confusions regarding Tvam individual.
  - Lay people, thinkers.... Astikas, Nastikas.
  - Dehatma / Indriyartha / Prana / Mano Atma Vadis = Charvakas.
  - Buddhists: we come from Manas and go to buddhi ... Vigyan Maya Kosha.

### Verse 69 -73:

- Yogachara Kshanika.
- a) I consciousness / cognition Alaya Vigyanam.
  - Momentary not continuous entity.
  - Momentary entity replaced by new Alaya Vigyanam, like Ganga river.
  - I say I dipped in same one Ganga river.
- **b)** Kshanika Vigyana knows itself and others. Pot / can't know itself.
  - Kshanika Vigyanam Sva Sam Vedana Svarupa.
- c) Nastika Buddhist Quotes Vijnanamaya Kosha of Taittriya Upanishad.
  - Vijnanamaya Kosha is Samsari, has Dukham Sukham, Janma, Maranam.
  - 5 Slokas for Vijnanamaya Kosha others 2 each, close to Vedanta.
- d) Shunya Vadi Refutes Vigyana Vadis Verse 74 + 75.

#### Verse 74:

विज्ञानं क्षणिकं नात्मा विद्युदभ्रनिमेषवत् । अन्यस्यानुपलब्धत्वाच्छृन्यं माध्यमिका जगुः।।७४।। The intellect is momentary like the flashes of lightning in a cloud or the twinkling of an eye, and that because we know of no other self beyond the intellect, the self is nothing or void. So say the Madhyanmika Buddhists. [Chapter 6 – Verse 74]

- Madhyamika Shunyavada Buddhist. Refute Shanika Buddhist who say individual – Vijnanamaya Kosha – is like Vidyut, Abra, Nimeishavatu lightening, cloud in sky, winking of eye.
- Lightening fleeting Abram cloud in sky doesn't remains in same pattern, similarly Vijnanamaya Kosha.
- Cloud carries "Abram" Jalam Therefore Abram rain comes from that.
- Winking fleeting momentary.
- Vijnanamaya Kosha is momentary experience.
- I we experience continuous.
- I can't be consciousness.
- Fleeting can't be Atma.

### **Argument:**

- Consciousness 1, Consciousness 2, Consciousness 3, When 2 is there, 1 + 2 not there. Every fleeting consciousness knows itself but can't know others.
- No single consciousness which knows all others.

### How can you talk of flow?

- Only non flowing one on the bank can talk of flow.
- No Pramanam for Jnana Sangatihi Upadesha Sahasri Chapter 16.
- Between 2 ksharika Vigyanam there must be a Gap. In that gap only Kshanika Vigyanam rises + falls. It is permanent.
- What is there as fundamental thing is Shunyam, emptiness. In that Shunyam or emptiness Vigyanam can appear and disappear.
- Gap is permanent, not Vigyanam.
- Anyasya Anupalabdatvat Anything else other than Kshanika Vigyanam is not experienced by us.

- Emptiness, Shunyam is Ultimate ground.
- In sleep neither experience subject or object. Don't' say I am asleep, absolute experience of subject, object is experienced by us, proves Shunyam only.
- Supported by logic, sleep experience + Sruti Pramanam.

#### **Verse 75:**

असदेवेदिमत्यादाविदमेव श्रुतं ततः। ज्ञानज्ञेयात्मकं सर्वं जगद्भ्रान्तिप्रकल्पितम् ।।७५।। Quoting the Sruti, 'in the beginning all this was non – existent (Asat)', the Buddhists say that perception and the objects of perception are the creations of illusion. [Chapter 6 – Verse 75]

# **Taittriya Upanishad:**

असद्रा इदमग्र स्रासीत्। ततो वै सदजायत। तदात्मान् स्वयमक्रत। तस्मात्तत्सुकृतमुच्यत इति॥१॥

asadva idamagra asit.h . tato vai sadajayata . tadatmana svayamakuruta . tasmattatsukritamuchyata iti. II.vii.1

In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self – made or the well made. [II. vii. 1]

- This universe before arrival is in the from of Asat. Nonexistence, emptiness, Shunyam.
- Before Srishti, Shunyam was there.

### What is Srishti?

- Tato Vai Sahajayate.
- From Shunyam materials emerged before Arrival Asat was there. That must be Substratum, Aadharam, truth of creation. You are in creation.

### Brihadaranyaka Upanishad:

नैवेह किंचनाप्र आसीत्, मृत्युनैवेदमावृतमासीत्- अज्ञनायया, अञ्चनाया हि मृत्युः; तन्मनोऽकुरुत, आत्मन्धी स्यामिति। सोऽर्चन्नचरत्, तस्यार्चत आपोऽजायन्तः; अर्चते वै मे कमभूदिति, तदेवार्कस्यार्कत्वम्; कं ह वा अस्मै भवति य एवमेतदर्कस्यार्कत्वं वेद॥१॥

naiveha kimcanāgra āsīt, mṛtyunaivedam āvṛtam āsīt,
aśanāyayā, aśanāyā hi mṛtyuḥ; tan mano'kuruta ātmanvī syām iti.
so'rcann acarat, tasyārcata āpojāyanta, arcate vai me kam abhūd iti;
tad evārkasya arkatvam; kam ha vā asmai bhavati,
ya evam etad arkasya arkatvam veda. II 1 II

There was nothing whatsoever here in the beginning. It was covered only by death (Hiranya-garbha), or hunger, for hunger is death. He created the mind, thinking, 'let me have a mind.' he moved about worshipping (himself). As he was worshipping, water was produced. (since he thought), 'As I was worshipping, water sprang up, 'therefore Arka (fire) is so called. Water (or happiness) surely comes to one who knows how Akra (fire) came to have this name of Arka. [I-ii-1]

Before creation nothing was there.

### Shankara:

- Pot clay. Ghata Bashyam.
- Shunyam not correct.
- If Shunyam is Satyam, Adhishtanam, world, truth, is Mithya Sarvam Mithya.

### **Vedantin:**

Everything except me – Adhishtanam is Mithya – world alone Mithya.

# Shunyavadi:

- Jadam world is Mithya, Chetanam, Achetanam is Mithya.
- If both is Mithya, Nihilism is Satyam. Nothingness is Satyam.
- Sarvam Jagat Branti Kalpitam.
- Chaitanyam + Jadam Superimposed on Mithya due to delusion.
- Jnanam consciousness +

   Falsely superimposed

   Jneyam Jadam matter.
- Consciousness + matter superimposed except Shunyam is Madhyamikas Buddhism.

### Verse 76:

निरधिष्ठानविभ्रान्तेरभावादात्मनोऽस्तिता । शून्यस्यापि ससाक्षित्वादन्यथा नोक्तिरस्य ते ।।७६।।

The vedantins refute them by saying that there can be no illusion without a substratum which is not an illusion. The existence of the Atman must be admitted. Even the void has a witness; if not, it would be impossible to say, 'there is a void.' [Chapter 6 – Verse 76]

#### Charvakam:

Deha, Mana, Prana, Indriyatma Atma Vadis – Nastikas.

### **Buddhism:**

- Madhyadmikam Vijnanamaya Kosha Atma.
- Shunya Vadas Nihilism.
- Nastikas.
- Take Pratyaksha + Tarqa as Pramanam.

- All 6 confused. Without Veda don't know how to extract, use Veda Aveda Maya – in general.
- Nyaya + Mimamsa refute Asat Vadi / Shunya Vadi Niradhistamta Brante Abavat. Can't say everything is Mithya.
- Mithya is that which borrows existence from Satyam.
- If everyone borrowing, some lender of existence should be there.
- Brahmachari / Vanaprasta / Sanyasi depend on Biksha from Grihastas.
- If Chaitanya + Jadam Both Mithya. Who lends exists to unreal. Unreal has borrowed existence.
- Whatever lends existence is Satyam unreal has borrowed existence.

### Purva Pakshi:

• Shunyam gives existence to Chit Jada Jagat – Mithya Prapancha..

### Vidyaranya:

- Does Shunyam have existence to lend.
- How it does Charity of chit without having intrinsic Chaitanyam.

### Vidyaranya:

- If it has existence and lends to Prapancha you are with us. It is Bava Padartha no more Asat Padartha must be Sat Bava Vastu.
- Shunyam not emptiness but Bava Padartha with its own existence it is existence of Adhistanam which alone is appearing as Jagat.
- Clip is



Isness of Mithya clip borrowed from Satya Adhishtana Vastu alone – Atma.

### **Conclusion:**

• You can't have unreal world without real Adhishtanam Nirasth is thane Vibrante Abava.

#### Law:

- There is no superimposition without a real Adhishtanam.
- Atma is Sat Vastu not Asat Vastu.

Atma is Existent positive Sat Vastu.

### What about Asat Va Idam Agre Asit? Why Upanishad confuses us?

#### Shankara:

 Explains Adhyasa in Ghata Bashyam. There 'Asat' means Avyaktam not nonexistence. It is unmanifest thing as though non existent because it is not available for transaction.

### Do you have ghee / butter in milk?

- Unmanifest, As though non existent Asat.
- Butter in potential form, as though non existent.

### **Example:**

• Potential electricity in waterfall. In house – no current.

# Can't say:

Nothingness was there. It is there in potential form Atmanaha as Tita.

# 2<sup>nd</sup> Argument:

- Non existence is non existent.
- Can never talk of non existence.
- To prove existence of nonexistence require witness of non existence / nothing.

### Question:

Is there a thing in that room?

Can't say: it is there / not there without witnessing – being conscious of.

- You have to witness absence.
- Without witnessing can't talk of existence or nonexistence.

### **Vedantic law:**

Bavam + Abavam – both require Sakshi.

### In Meditation:

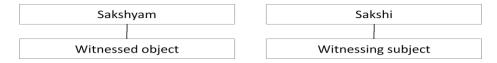
- There is nothing after removing all thoughts. My head is empty.
- In sleep there was nothing I experienced.

### Question:

How do you know there is nothing?

I the consciousness principle is there, am there experiencing nothingness and I am there experiencing nothing.

- Nothing means, there is nothing other than me.
- Nothing doesn't mean absolutely nothing but Sakshi Vilakshana Anyapadartha Abava or Sakshya Abava.
- You can only talk about Sakshyam Abava.
- Can never talk about Sakshi Abava.



- To talk of Sakshi Abava, will require another Sakshi.
- Shunyastvam Api Sakshiratu.
- Nothingness possible only in presence of Sakshi.
- Shunyam also possible only in presence of Sakshi.
- Can talk about relative Shunyam / not absolute Shunyam.
- Apart from me Sakshi, there is nothing else we can say.
- Non existence doesn't exist.
- Suppose you say there is no Sakshi what will happen... Shunyam will never be experienced, known, can't invent word Shunyam.
- Unless you have object, can't coin word Shunyam.
- You can never talk about something you have never experienced.
   Shunyam can't be Atma.

### **Verse 77:**

अन्यो विज्ञानमयत आनन्दमय आन्तरः । अस्तीत्येवोपलब्धव्य इति वैदिकदर्शनम् ।।७७।।

The vedic view, say the Naiyayikas, is that beyond the intellect – sheath there is yet another sheath, the bliss-sheath. It is existing (not something that does not exist). [Chapter 6 – Verse 77]

# **Shunyavadi Admits Mistake:**

• Anandamaya – different than Buddhi.

Buddhi Vilakshana Bava Rupa Atma Asti.



Negates Kshanika Veda Negates Shunya Vadi

 There is Atma within interior to Ananda Maya – view held by Astika Nyaya Veisishikas, Purva Mimamsa.

## Katho upanishad:

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः । अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥१३॥

Asti-tyevo-palabdhavyah tattva-bhavena cobhayoh, Asti-tyevo-palabdhasya tattva-bhavah prasidati II 13 II

The Self is (first) to be realised as existing and (then) as It really is. Of these (aspects), the real nature of the Self that has been known as merely existing, becomes evident to the seeker. [II – III – 13]

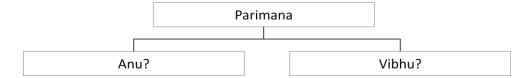
Understand self is existent thing.

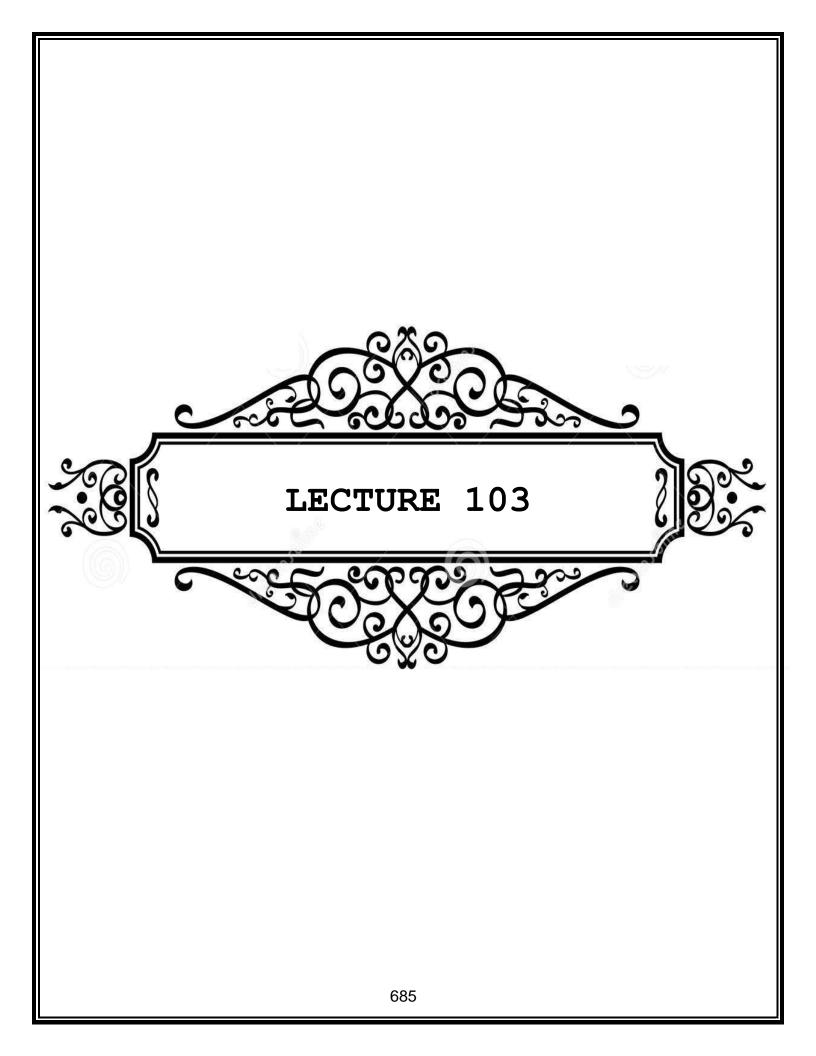
### **Taittriya Upanishad:**

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्टमुपासते । विज्ञानं ब्रह्म चेद्वेद । तस्मान्चेत्रं प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान्कामान् त्समश्नुत इति ॥१॥ vijnanam yajnam tanute, karmani tanute'pi ca,
vijnanam devah sarve, brahma jyesthamupasate,
vijnanam brahma cedveda, tasmaccenna pramadyati,
sarire papmano hitva, sarvan-kaman-samasnuta iti || 1 || 1

Knowledge performs the sacrifices and it is the real agent of all the physical activities. All the 'gods' worship knowledge as Brahman, the eldest. If a man knows Knowledge as Brahman and if he does not swerve from it, he attains all desires and comes to abandon all the sins in the body. [II - V - 1]

- Ananda Atma Given as Atma by Nyaya Veisishikas Purva Mimamsa group.
- Before Lakshana confusion.
- From now on Dimension size of Atma confusions.
  - Parimana confusion.





#### Lecture 103

- Read Karma Khanda / Jnana Khanda comfortably.
- Depending on context we have to take individual as Chidabasa or chid.

Chidabasa Rupa Pradhana	Brahma / Chid Rupa Pradhana
<ul> <li>Jivatma – travelling after death taking another body.</li> <li>Vachyartha.</li> <li>Popular meaning.</li> <li>Karma Kandha - Karta, Bokta, Pramata traveler.</li> <li>Vyavaharika.</li> <li>Charvaka : Deha, Indriyartha, Prana, Mano Atma Vadis.</li> <li>Buddhist : Madhya vadi – 5 Shunya vadi – 6</li> <li>6 – Nastikas accept Vedas.</li> </ul>	<ul> <li>All pervading Brahman.</li> <li>Nitya Sarvagataha Sthanuhu, Achalam.</li> <li>Jnana Khanda – Apramata, Akarta, Abokta.</li> <li>Lakshyartha.</li> <li>Paramartika mix up – Adhyasa causes confusions.</li> </ul>

- Nyaya Veishika + Mamgakas Accept Vedas as secondary Sahakari Pradhanam logic + Pratyaksha Pradhanam.
- Accept Anandamaya Kosha as Atma not Ananda.
- Verse 77 : Anandamaya Kosha is Atma Nyaya.

### **Katho Upanishad:**

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति १३

Asti tyevo palabdhavyah tattva bhavena cobhayoh, Asti tyeva Palabdhasya tattva bhavah prasidati. [13]

The self is (first) to be realized as existing and (then) as it really is . Of these (aspects), the real nature of the self than has been known as merely existing, becomes evident to the seeker. [II – iii - 13]

## Taittriya Upanishad:

```
तस्यैष एव शारीर आत्मा । यः पूर्वस्ये ।
तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।
सर्वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २॥
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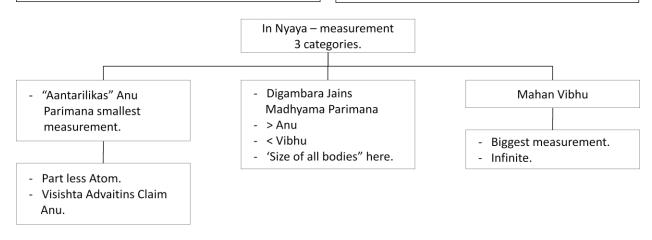
tasyaisa eva sarira atma, yah purvasya,
tasmadva etasmadvijnanamayat
anyo'ntara atmanandamayah, tenaisa purna,
sa va esa purusavidha eva, tasya purusavidhatam
anvayam purusavidhah, tasya priyameva sirah,
modo daksinah paksah, pramoda uttarah paksah,
ananda atma, brahma puccham pratistha,
tadapyesa sloko bhavati II 2 II

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following vaidika verse about it. [II - V - 2]

- Anandamaya Kosha is Atma.
- · Positive existent entity. Not Shunyam.
- Vaidika Darshanam = Astika Darsanam.

#### **Verse 78:**

अणुर्महान् मध्यमो वेत्येवं तत्रापि वादिनः । बहुधा विवदन्ते हि श्रुतियुक्तिसमाश्रयात् ।।७८।। Other philosophers, recognizing the authority of the Sruti, still dispute variously as to whether the Atman is atomic in size or all-pervasive or something between the two. [Chapter 6 – Verse 78]



- Deha / Mano / Indriya Vyatirikta Atma.
- Nastikas = Yukti / Anubava.
  - = Anu + Vibhu beyond perception.
  - = Mainly quote Sruti Yukti.

### Verse 79:

अणुं वदन्त्यान्तरालाः सूक्ष्मनाडीप्रचारतः । रोम्णः सहस्रभागेन तुल्यासु प्रचरत्ययम् ।। ७९।। There are philosophers called antaralas who hold that Atman must be atomic in size because it is said to pervade capillaries as fine as a thousandth part of a hair. [Chapter 6 – Verse 79]

# Yukti Pramanam: logic

- 3 Verses: Anu Parinama Atma Vadaha.
- Atma = size of atom.
- Antarala Anuvadis Visishta Advaitin.



- Jivatma = Anu infinite all sticking to me 'Paramatma.'
- Jivatma / Paramatma different.

### Logic:

• Jivatma – travels thru Sukshma Nadis Paracharatah.

## Brihadaranyaka Upanishad:

अथैतद्वामेऽक्षणि पुरुषरूपमेषास्य पत्नी विराद्; तयोरेष संस्ताचो य एषोऽन्तर्ह्रदय आकाशः; अथैनयो-रेतद्कां य एषोऽन्तर्ह्रदये लोहितपिण्डः; अथैनयो-रेतत्प्रावरणं यदेतदन्तर्ह्रदये जालकमिष; अथैनयोरेषा स्तिः संचरणी यैषा हृदयादृष्मा नाङ्युखरित; यथा केशः सहस्रधा भिन्न एषम्; अस्यैता हिता नाम नाङ्यो-ऽन्तर्ह्रदये प्रतिष्टिता भवन्ति, एतामिर्षा एतदास्नषदा-स्नवति; तस्मादेष प्रचिषिकाहारतर इवैष भवत्यस्मा-स्छारीरादात्मनः॥३॥ athaitadvāme'kśaṇi puruṣarūpam eṣāsya patnī virāṭ tayoreṣa saṃstāvo ya eṣo'ntarhṛidaya ākāśo'thainayoretadannam ya eṣo'ntarhṛidaye lohitapiṇḍo'thainayoretatprāvaraṇam yadetadantarhṛidaye jālakamivāthainayoreṣā sṛitiḥ saṃcaraṇī yaiṣā hṛidayādūrdhvā nāḍyuccarati yathā keśaḥ sahasradhā bhinna evamasyaitā hitā nāma nāḍyo'ntarhṛidaye pratiṣṭhitā bhavanty etābhirvā etadāsravadāsravati tasmādeṣa praviviktāhāratara ivaiva bhavatyasmācchārīrādātmanaḥ

The human form that is in the left eye is his wife, Viraj (matter). The space that is within the heart is their place of union. Their food is the lump of blood (the finest essence of what we eat) in the heart. Their wrap is the net – like structure in the heart. Their road for moving is the nerve that goes upward from the heart; it is like a hair split into a thousand parts. In this body there are nerves called Hita, which are placed in the heart. Through these the essence of our food passes as it moves on. Therefore the subtle body has finer food than the gross body. [IV - ii - 3]

- Lymph / Nerve vessels Jnana travels thru Nadis.
- What is size: Roma hair Cut into 1000.
- Lengthwise = size of Nadi.
- Brahma Sutra: "Na Anuhu" Atma not Anu

# Kaushitaki Upanishad:

तत उ ह बालांकिस्तष्णोमास त होवाचाजातशत्रः एतावत्र बालाका ३ इ इत्यताबद्धोतिहोवाच बालांकिस्त होवाचाजातशत्रमधा व किल मा सम वादयिष्ठा बद्ध तबवाणोति स होवाच यो व बालांक एतधा एष्धाणां कता यस्य वतत्कमस व विद्ताल्य इति तत उ ह बालांकिः समित्पाणिः पतिचक्रम उपायानीतितं होवाचाजातशत्रः प्रतिलोमरूपमेव तत्स्याद्धत्वित्रयो बाह्यण मुपनयेत् एहि त्येव त्वा जपियष्यामीति तं ह पाणांविभपद्य प्रवत्नाज तौ ह सुप्तं पुरुषमाजग्मतुस्तं हाजातशत्रुरामन्त्रयांचक्रे बृहन्पाण्डरवासः सोम राज विति स उ ह तृष्णीमेव शिश्ये तत उ हेनं यष्टचाविचिच्चेप स तत एव समुत्तस्थौ तं होवाचाजातशत्रुः क्वैष एतद्वालांक पुरुषोऽशियष्ट क्वैतदभूत्कृत एतदागाइदिति तत उ ह बालांकिर्न विजन्ने तं होवाचाजातशत्रुर्यत्रैष एतद्वालांक पुरुषोऽशियष्ट यत्रैतदभूद्धत एतदागादिति हिता नाम हदयस्यनाङ्चो हदयात्पुरीततमभिप्रतन्वन्ति तद्धथा सहस्रधा केशो विपाटितस्ता वदग्रव्यः पिङ्गलस्याणिम्ना तिष्ठन्ति शक्तस्य कृष्णस्य पीतस्य लोहितस्येति तासुतदा भवति यदा सुप्तः स्वप्न कंचन पश्यत्यथास्मिन्प्राण एवेकधा भवतितदैनं वाक्सर्वैर्नामिभः सहाप्येति चच्चः सर्वे रूपेः सहाप्येति श्रोत्रं सर्वेःशब्दैः सहाप्येति मनः सर्वेध्यानैः सहाप्येति स यदा प्रतिबुध्यतेय थाऽग्रेर्ज्वंततः सर्वा विर्णा विस्फुलिङ्गा विप्रतिष्ठरेत्रैवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेध्यो देवा देवेध्यो लोकाः १६

Thereupon Balaki was silent. To him then Ajatasatru said: So much only Balaki? 'So much only' replied Balaki. To him, then, Ajatasatru said: In vain, indeed, did you make to converse saying 'Let me declare Brahman to you'. He, indeed. Balaki, who is the maker of these persons, of whom verily this is the work, he alone is to be known.

Thereupon Balaki, fuel in hand, approached saying, 'Receive me as a pupil'. To him then Ajatasatru said: 'This I deem a form (of conduct) contrary to nature that a Kshatriya should receive a Brahmana as pupil. (But come). I shall make you understand'. Then taking him by the hand, he went forth. The two then came upon a person asleep. The Ajatasatru called him (saying) 'O Great, White-robed King, Soma!' But he just lay silent. Then he pushed him with a stick. He got up at once. To him then Ajatasatru said: Where in this case, O Balaki, has this person lain? What has become of him here? Whence has he returned here?

Thereupon Balaki understood not. To him then Ajatasatru said: Where in this case, O Balaki has this person lain, what has become of him here, whence he has returned here as I asked is the arteries of a person (of the heart) called Hita (the beneficent). From the heart they spread forth to the pericardium. Now they are as minute as a hair divided a thousand-fold. They consist of a minute essence, reddish-brown, white, black, yellow and red. In these one remains while asleep; he sees no dream whatsoever.[Chapter 4 – Verse 19]

#### Verse 80:

अणोरणीयानेषोऽणुः सूक्ष्मात्सूक्ष्मतरं त्विति। अणुत्वमाहुः श्रुतयः शतशोऽथ सहस्रशः ।।८०।। In support of their thesis they quote many vedic texts, which describe Atman as 'smaller than the smallest', 'minuter than an atom' and 'more refined than the most refined.' [Chapter 6 – Verse 80]

### **Sruti Pramanam:**

- In Verse 79: Infer Atma travels inside Nadis.
- Sruti based Yukti Pramanam.
- For every word in verse give:

Write Rupam, split compound, Anvaya, Rupani, Samasya, Vitpatti, Anoraniyam...

# **Katho Upanishad:**

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः २० aṇor aṇīyān mahato mahīyān, ātmāsya jantor nihito guhāyām: tam akratuḥ paśyati vīta-śoko dhātu-prasādān mahimānam ātmanaḥ. (20)

The atman that is subtle than the subtlest, and greater that the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the self and becomes free from sorrow. [I - ii - 20]

• Atma = Smaller than all small things.

# **Mundak Upanishad:**

एषोऽगुरात्मा चेतसा वेदितव्यो यस्मिन्प्रागः पञ्चधा संविवेश प्रागैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा ६

Eso - nuratma cetasa veditavyo yasmin pranah pancadha sam-vivesa, Pranas - cittam sarvam - otam prajanam yasmin visuddhe vibhavaty - esa atma. I 1 9 11

By means of the light of the intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the life – force in a five – fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the self shines forth. [III - i - 9]

# Kaivalya Upanishad: Sukshmatvam

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् । पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २०॥ Anor - aniyan - aham - eva tadvan mahan - aham visvam - aham vicitram,
Puratano - ham puruso-ham-iso hiranyamayo - ham siva - rupam - asmi || 20 ||

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing; I am the ancient one, the purusa: the supreme ruler am I, the effulgent one, by nature ever-auspicious. [Verse 20]

#### Verse 81:

बालाग्रशतभागस्य शतधा कल्पितस्य च। भागो जीवः स विज्ञेय इति चाहापरा श्रुतिः ।।८१।। They produce as an authority the vedic text which say: jiva is the hundredth part of the tip of a hair which has already been divided into a hundred parts. [Chapter 6 – Verse 81]

### Svetasvatara Upanishad:

# बालाग्रश्नतभागस्य श्नतथा कल्पितस्य च । भागो जीवः स विज्ञेयः स चानन्त्यायकल्पते ॥ ९ ॥

valagrasatabhagasya satadha kalpitasya ca I bhago jivah sa vijneyah sa canantyaya kalpate II 9 II

That individual soul is as subtle as a hair-point divided and sub-divided hundreds of times. Yet he is potentially infinite. He has to be known. [Chapter 5 – Verse 9]

- "Aantartalahas"
- To know Atma:

Take hair – length wise 100.

Take tip – break into 100.

- Size of Atma = 1/10,000<sup>th</sup> part hair.
- All pervading Atma is Anoraniyam.

# **Upanishad Conveying:**

• Pratyaksha Agocharam not available for sense perception.

### **Gauna Prayojanam:**

- Person like lion, courageous not walking on 4 legs.
- Similarly Atma is like Atom.
- Anu means Indriya Agocharam Sukshataram refers to imperceptibility.
- Don't take literally.

#### Verse 82:

दिगम्बरा मध्यमत्वमाहुरापादमस्तकम् । चैतन्यव्याप्तिसंदृष्टेरानखाग्रश्रुतेरपि ।।८२।। The digambaras hold that Atman is of medium size because it animates the body from head to foot. They too quote the veda: atman, the conscious principle, pervades the body from the head to the tips of the nails.' [Chapter 6 – Verse 82]

- Madhyama Praimana Atma Vada Digambara Jain wear space as dress Svetambara – wear white dress.
- Say Atma = Madhyamika Paramanu Chaitanya Pervades entire body.
- Body is Jadam, sentiency loaned by Atma. If Atma Anu, it can't occupy whole part of body.
- Atma not Anu, must be located in some place. If Anu, only that part will be sentient.

• If hearing, leg bite won't know any part we touch, perceive.

# **Brihadaranyaka Upanishad:**

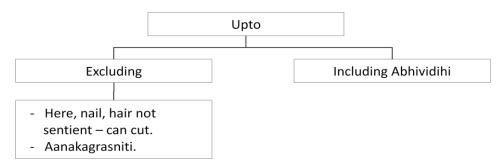
तद्धेदं तद्यं व्याक्रतमासीत्, तन्नामक्रपाभ्यामेव व्याक्रियत, असौनामायमिदंक्प इति ; तिव्दमण्येतिर्हि नामक्रपाभ्यामेव व्याक्रियते, असौनामायमिदंक्प इति ; स एव इह प्रविष्ट आ निक्षाप्रेम्यः, यथा क्षुरः क्षुरधानेऽविहतः स्यात्, विश्वंभरो वा विश्वंभरकुलाये ; तं न पश्यिनत । अकृत्को हि सः, प्राणक्षेव प्राणो नाम भगति, वदन् वाक्, पश्यंश्चक्षः, श्टण्वन् श्लोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येच । स योऽत एकैकमुपास्ते न स वेद्, अकृत्को छोवोऽत एकैकेन भवति ; आत्मेत्येवोपासीत, अत्र छोते सर्व एकं मवन्ति । तदेतत्यदनं यमस्य सर्वस्य यदयमातमा, अनेन छोतत्सवं वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्ति श्लोकं विन्दते य एवं वेद ॥ ७॥

taddhedam tarhvavvākritamāsīt tannāmarūpābhyāmeva vyākriyatāsau nāmāyamidamrūpa iti tadidamapyetarhi nāmarūpābhyāmeva vyākriyate asau nāmāyamidamrūpa iti sa esa iha pravista ā nakhāgrebhyo yathā kśurah kśuradhāne'vahitah syād viśvambharo vā viśvambharakulāye tam na paśyanty akritsno hi sah prāņanneva prāņo nāma bhavati vadanvāk pašyamscaksuh sriņvan śrotram manvāno manas tānyasyaitāni karmanāmānyeva sa yo'ta ekaikamupāste na sa vedākritsno hyeso'ta ekaikena bhavaty ātmetyevopāsītātra hyete sarva ekam bhavanti tadetatpadanīyamasya sarvasya yadayamātmā 'nena hyetatsarvam veda yathā ha vai padenānuvinded evam kīrtim ślokam

This (universe) was then undifferentiated. It differentiated only into name and form it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form it is called such and such and is of such and such form. This self has entered into these bodies up to the tip of the nails as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see it, for (viewed in its aspects) it is incomplete. When it does the function of living, it is called the vital force; when it speaks, the organ of speech; when it sees, the eye; when it hears, the ear; and when it thinks, the mind. These are merely its names according to functions. He who meditates upon each of this totality of aspects does not know, for it is incomplete, (being divided) from this totality by possessing a single characteristic. The self alone is to be meditated upon. For all these are unified in it. Of all these, this self alone should be realized, for one knows all these through it, just as one may get (an animal) through its foot prints. He who knows it a such obtains fame and association (with his relatives) [I. iv. 7]

vindate ya evam veda

• Jiva has entered Shariram upto "Naka" tip of nail.



# How will you explain Sukshma Nadi Parimana?

### **Brihadaranyaka Upanishad:**

अथ हैनमसुरा ऊचुः, ब्रवीतु नो भवानिति ; तेम्यो हैतदेवाक्षरमुवाच द इति ; व्यक्षासिष्टा३ इति ; व्यक्षासि-ष्मेति होचुः, दयश्वमिति न आत्थेति ; भोमिति होवाच, व्यक्षासिष्टेति ; तदेतदेवेषा देवी वागनुवद्ति स्तनयिक्षुदं द द इति—दाम्यत दत्त द्यध्वमिति; तदेतस्रयं शिक्षेत्— : दमं दानं द्यामिति ॥ ३॥ इति द्वितीयं ब्राह्मणम्॥ atha hainamasurā ūcur
bravītu no bhavāniti
tebhyo haitadevākśaramuvāca
da iti
vyajñāsiṣṭā iti
vyajñāsiṣmeti hocur
dayadhvamiti na ātthety
omiti hovāca vyajñāsiṣṭeti
tadetadevaiṣā daivī vāganuvadati stanayitnur
da da da iti
dāmyata datta dayadhvamiti
tadetattrayaṃ śikšed damaṃ dānaṃ dayāmiti

Then the asuras said to him, 'please instruct us.' he told them the same syllable 'da' (and asked), 'have you understood?' (they) said, 'we have. You tell us: have compassion.' (he) said, 'yes, you have understood.' that very thing is repeated by the heavenly voice, the cloud, as 'Da.' 'Da.' 'Da.': 'control yourselves,' 'give,' and ' have compassion.' therefore one should learn these three – self – control, charity and compassion. [V – II – 3]

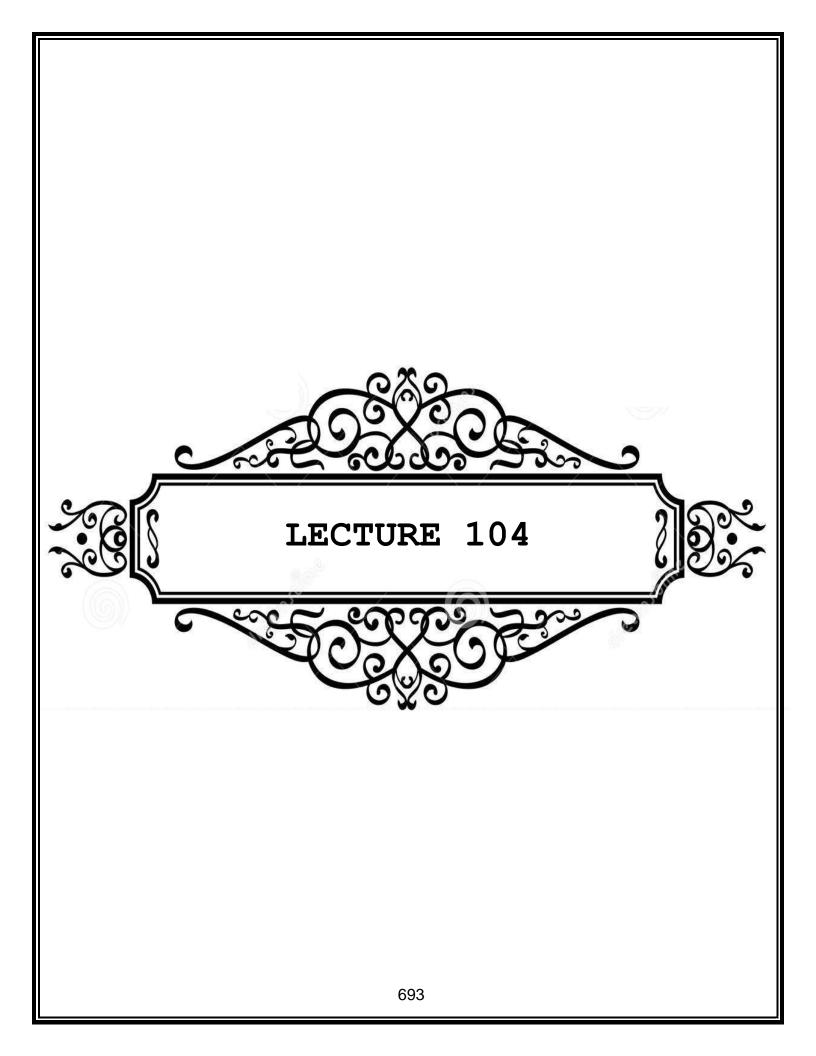
- Atma travels thru Sukshma Nadi.
- How will you explain?

### Verse 83:

सृक्ष्मनाडीप्रचारस्तु सूक्ष्मैरवयवैर्भवेत् । स्थूलदेहस्य हस्ताभ्यां कञ्चुकप्रतिमोकवत् ।।८३।।

They state that Atman becomes subtle and enters into the finest capillaries, as the arms of a man slip into the sleeves of a coat. [Chapter 6 – Verse 83]

- Shirt enters body.
- Similarly person I enters body sleeve whole body can't enter shirt. Only hand enters.
- Nadi = Kanchuka sleeve = Atma.
- Whole Atma can't enter. Part of Atma enters. Movement thru minute Nadis – possible through subtle part. (Moorcha Brahmanam -Brihadaranyaka Upanishad)
- Kanchuka = Coat / Dress / shirt.
- Suppose Atma takes rebirth in mosquito body how will it enter? Jains believe in rebirth.



#### Lecture 104

### Verse 84:

न्यूनाधिकशरीरेषु प्रवेशोऽपि गमागमैः । आत्मांशानां भवेत्तेन मध्यमत्वं विनिश्चितम्।।८४।। They conclude that the Atman is of medium size but that it is capable of adapting itself to any size. It enlarges or diminishes its size to accommodate itself to the parts of the bodies into which it enters. [Chapter 6 – Verse 84]

# **Question by Antaralika:**

- Jains / Baudhists rejects Vedas Nastikas.
- Both talk of Punar Janma.
- Logically can't prove Punar Janma not scientific.
- Punar Janma only borrowed by Jains from Vedas.
- Atma can't enter mosquito body / elephant body / one part Chetanam / others Achetanam how you explain.

#### **Answer:**

- Body subject to expansion / contraction. Similarly atma can expand and contract.
- Limposuction Take fat from one part of Stomach... Atma Amshanam,
   Gamanam



(Disappearance Atma enters small body by contraction)

- Atma expands / contracts Madhyama Parimana.
- Anu no contraction.
- Vibu No expansion.
- Intermediate body size of Atma established. Travels thru body, Punar Janma established.

#### Verse 85:

सांशस्य घटवन्नाशो भवत्येव तथा सति । कृतनाशाकृताभ्यागमयोः को वारको भवेत् ।।८५।। This view is not valid, because if the Atman has parts it must be perishable like a pot. In that case there will arise the two logical fallacies viz., the cause will not produce any effect and an effect will have no cause. [Chapter 6 – Verse 85]

### Vibhu Parimana Vadas:

- All pervading Atma.
- Veidika Nyaya Vaiseshikas.
- "Sankhya, Yoga, Purva Mimamsa Uttara Mimamsa Astikas."

#### Jains:

- If Atma is size of body, becomes finite, with limbs Savayavam endowed with Arayava Atma limited in size. Parichinnam + Savayavam.
- Atma + body Parichinnam + Savayavam.
- Parichinna body Hair / Limbs disappear perishable.
- Hair, teeth, hand, leg, spare parts.
- Body Anityam, therefore Atma Anitya Shariravatu Ghatavatu....
- What is wrong if Jiva Anitya?

### Veidika:

• Kruta Hana Akruta Abyugama Dosha.....

## **Digambara Jain:**

• 'Jivatma' is Karta. Accepts Karma, Punya Papam, Punar Janma, keep adding to Agama.

#### Sanchita:

• Left out Karmas Join together + come.

#### At Death:

• Many unexhausted Punya Papam Karmas destroyed because Karta dies.

### Law violation:

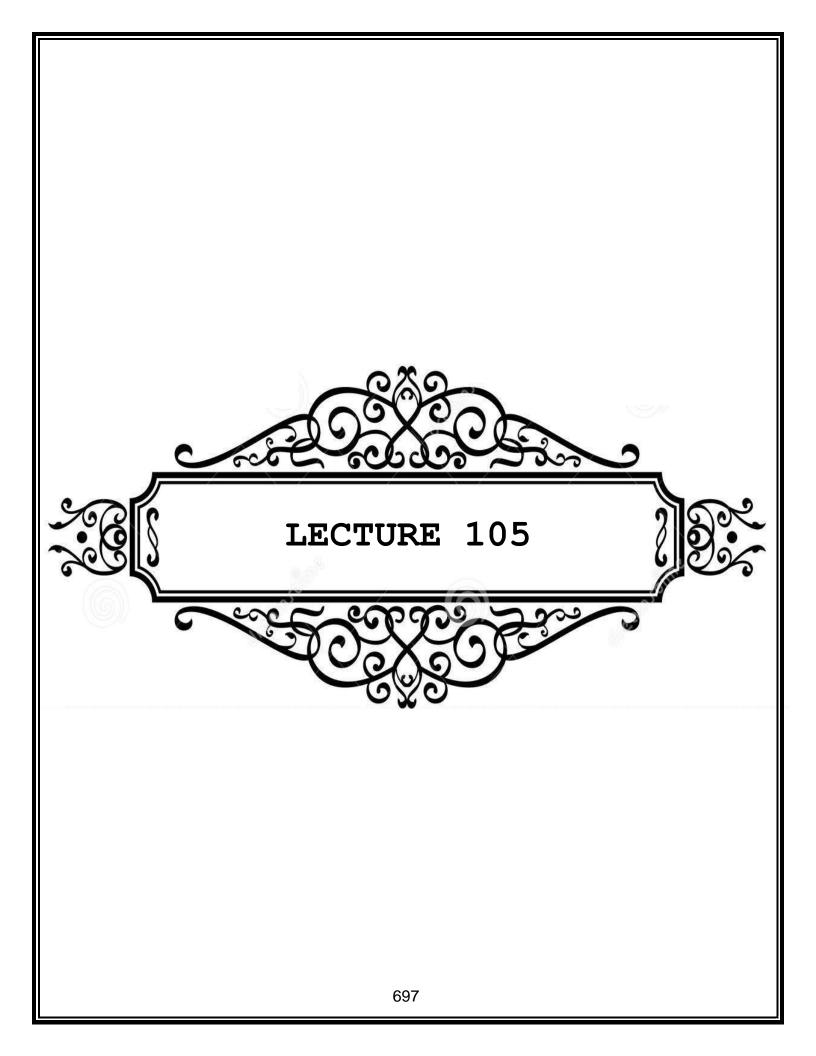
- Many Karmas disappear without giving Phalam.
- Destruction of unfructified Karmas = Kruta Nasha.
- How Jains solve this problem?
- New Jiva will come & will get unfructified Karmas.

# **Problem:**

- New Jiva enjoys sukham, Dukham for someone else's Karma.
- Abyuta Abyagama = I didn't do Papam but have to experience Phalam.
- Akarta becomes Bokta.
- 2 Doshas.



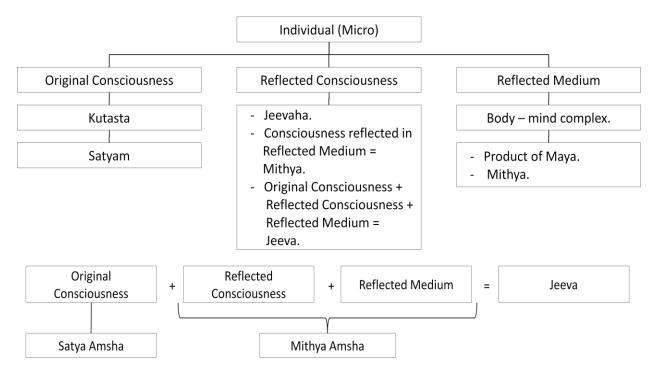
- 2 Logical fallacies.
- Our Matam Atma Vibhu.



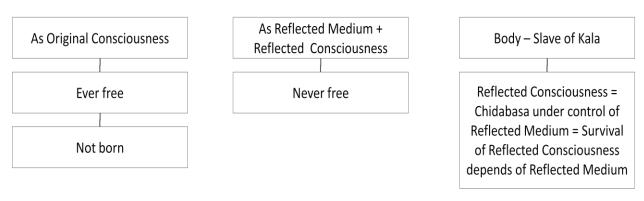
#### Lecture 105

- Tat Tvam Asi Analysis.
- Tvam 1<sup>st</sup> 2<sup>nd</sup> Tat 3<sup>rd</sup> Asi.
- Verse 1 18 with Akasha Drishtanta.
- Verse 18 21 Darshtanta.
- Verse 22 103 Tvam Padartha Viveka.

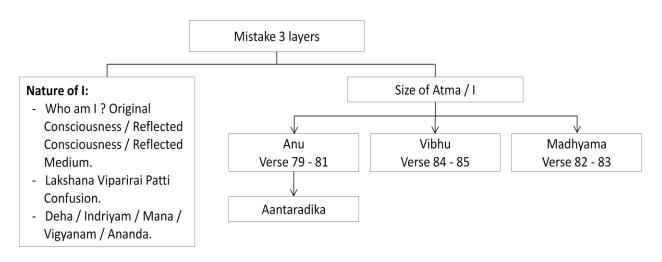
### **Tvam Padartha Siddanta:**



 While listening to Mahavakya, Refer Tvam to Original Consciousness not Reflected Consciousness / Reflected Medium.



Siddanta – Upto 57 verse.



We accept Nitya, Sarvaha, Vibhu.



Gita Chapter – 12.

Nitya, Sarvagatu, Sthanu, Achalam, Sanatana.

#### **Verse 85:**

- **Vibhu**: If Atma finite, body will perish. Then Kruta Hana Akruta Abyagama Dosha.
- Disorder in creation if Karma Phalas not reaped. Unexhausted karmas will be hanging. Moral disorder in universe.
- Law of Karma: Someone has to reap result of Karma Papa + Punyam.



#### Jain:

- New Jiva created will enjoy Punya Papam. House left for future generation.
- Fresh Jiva suffers for some other Karmas.
- For moral order Atma should have continuity from Janma to Janma.
- I Atma has to be continuous entity body changes Atma has to be external Vibhu.

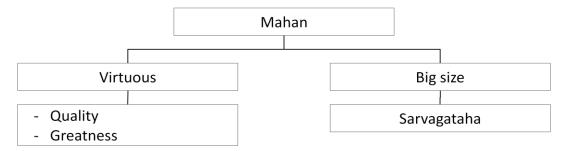
#### Verse 86:

तस्मादात्मा महानेव नैवाणुर्नापि मध्यमः। आकाशवत्सर्वगतो निरंशः श्रुतिसंमतः ।।८६।।

So the atman is neither atomic nor of medium size, but in infinite, part less and like akasa all – pervasive. This view accords with the sruti [Chapter 6 – Verse 86]

### Vibhu Vadi:

• Atma is Mahan big size dimension – not quality.



- Antaralaka refuted verse 79 81.
- Verse 82 85 Madhyama refuted.
- Akashavatu Sarvagataha, Niramsha no parts, partless Niravayavam since no parts, not composite entity.
- Indivisible entity Niramshaya, Nivavayavah revealed by Vedas.

### **Mundak Upanishad:**

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-मचक्षुः श्रोत्रं तदपाणिपादम् । नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भतयोनिं परिपश्यन्ति धीराः ॥ ६॥ yat tad adresyam agrahyam agotram avarnam acaksuh srotram tad apani padam nityam vibhuma sarvagatam susuksmam ad avyayam yad bhuta yonim pari pasyanti dhirah. || 6 ||

That which is invisible, ungraspable, unoriginated and attribute less, that which has neither eyes not ears nor hands nor legs – that is eternal, full of manifestations, all-pervading, subtlest of the subtle-that imperishable being is what the wise perceive as the source of all creation. [I-I-G]

बृहच तद् दिव्यमचिन्त्यरूपं सूक्ष्माच तत् सूक्ष्मतरं विभाति । दूरात् सुदूरे तदिहान्तिके च पश्यन्त्विहैव निहितं गुहायाम् ॥ ७॥

brhacca tad divyam acintya rupam suksmac ca tat suksma taram vibhati, durat sudure tad ihantike ca pasyatsvi haiva nihitam guhayam.

Vast, divine beyond all imaginations, shines the truth of brahman, subtler than the subtlest, farther than the farthest. It is here within the body. The sages realize it, verily in this life, as fixed in the heart. [III - I - 7]

Svetasvatara Upanishad – 6 – 49.

#### Gita:

अच्छेद्यो ऽयमदाह्यो ऽयमक्केद्यो ऽशोष्य एव च । नित्यः सर्वगतः स्थाणुरचलो ऽयं सनातनः ॥२-२४॥ This self cannot be cut nor burnt nor moistened nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [ Chapter 2 – Verse 24]

	Confusions Regards:
Lakshana Viprat Pattihi	Identity of Atma
Parimana Viprat Pattihi	Size of Atma
Svarupa Viprat Pattihi	Nature of Atma
Sankya Viprat Pattihi	Eka / Aneka - ? Number

### **Verse 87:**

इत्युक्त्वा तद्विशेषे तु बहुधा कलहं ययुः । अचिद्रूपोऽथ चिद्रूपश्चिदचिद्रूप इत्यपि ।।८७।।

Thus about the nature of the Atman there are many differences of opinion, whether it is unconscious, conscious or a compound of the two. [Chapter 6 – Verse 87]

- Chit Achit Chidachit Rupaha.
- Sankhya + Yoga + Nyaya + Veisishika + Purva Mimamsa.



Atma Bahutvam.

• Visishta Advaitam.

Atma one – divides into 2 .... Many



J

Paramatma

Jivatma's

• Advaita : one Atma, Jivatma / Paramatma – Aikyam.

#### Here nature wise confusion:

Sankya Veisishika.



Atma is Vibhu – all pervading – agree but w.r.t nature disagree.

## a) Achid Rupa:

- All pervading but inert Jadam in nature.
- Conscious follows says Atma = I = Jadam proudly.

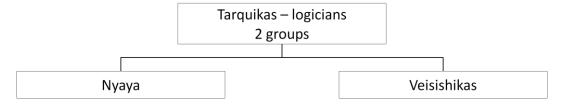
## b) Chid Rupam

## c) Mixed

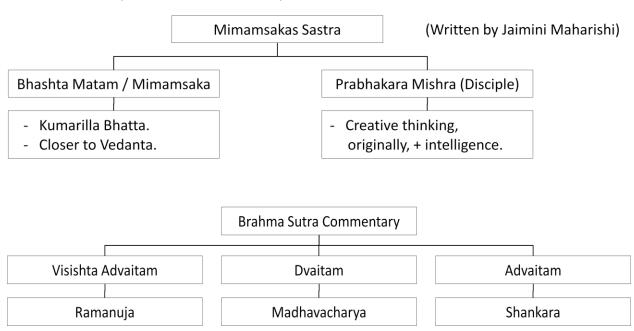
#### Verse 88:

प्राभाकरास्तार्किकाश्च प्राहुरस्याचिदात्मताम् । आकाशवद्द्रव्यमात्मा शब्दवत्तद्गुणश्चितिः ।।८८।। The followers of Prabhakara and the logicians state that atman is by nature unconscious; it is a substance like akasa and consciousness is its attribute, as sound is an attribute of akasa. [Chapter 6 – Verse 88]

• 1<sup>st</sup> group – Jada Atma / Achid Rupam.



- Depend on logic Purva Mimamsakas.
- Vedas Step motherly treatment.
- Depend on Veda Purva prominence to rituals.



- Nyaya / Neiyayikas + Veisishika + Prabhakara Mimamsakas.
- Declare Achid Atma Akashavatu.
- Prabhakara Name of person.
- Prabhakara Name of philosophy followers declare.
- Atma All pervading Achid like space by itself.

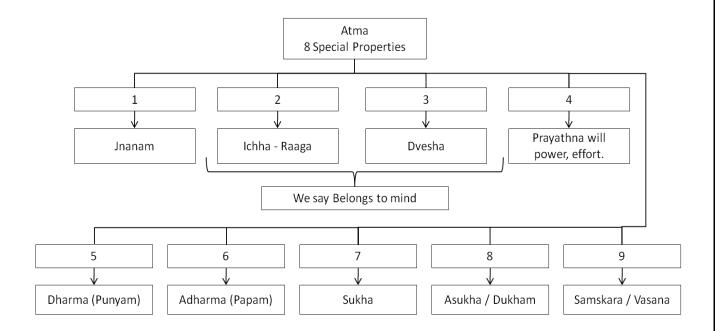
Space	Atma
<ul> <li>All pervading inert.</li> <li>Has property called Shabda / Sound according to Shastra.</li> <li>Nitya Guna / Property of Akasha = Sound.</li> </ul>	<ul> <li>All pervading inert.</li> <li>Has temporary property of consciousness which comes + goes.</li> <li>Consciousness is temporary property, dependent entity.</li> <li>Consciousness is Anitya Chaitanya Guna of Atma Akashavat, Dravyam.</li> <li>Atma capable of acquiring temporary property.</li> </ul>

#### Verse 89:

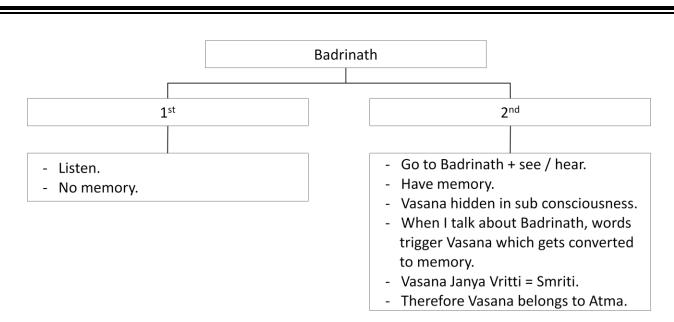
इच्छाद्वेषप्रयत्नाश्च धर्माधर्मो सुखासुखे । तत्संस्काराश्च तस्यैते गुणाश्चितिवदीरिताः ।।८९।।

They state that not only consciousness, but also desire, aversion, effort, virtue, vice, pleasure and pain, and also the impressions are the attributes of the Atman. [Chapter 6 – Verse 89]

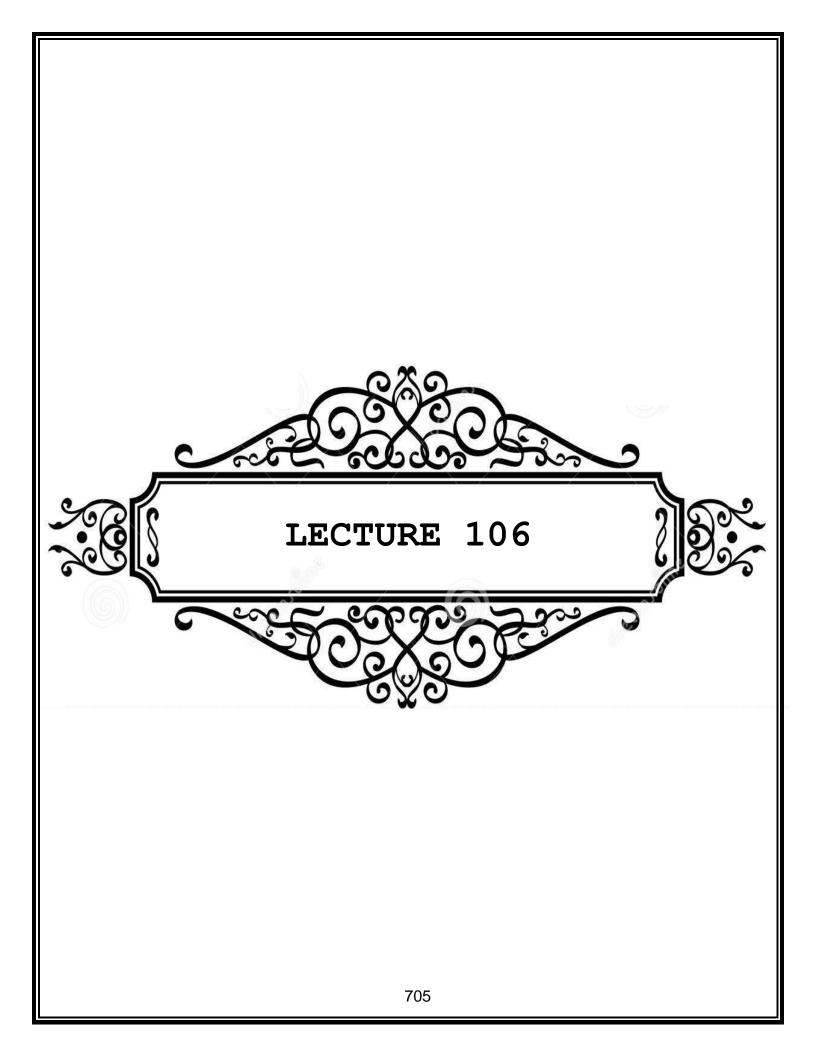
- Consciousness is temporary property.
- Atma has 8 special properties.
- These properties not else where.



• Every experience leaves a Vasana which alone triggers memory. Anubava produces Vasana, Vasana produces Smrithi.

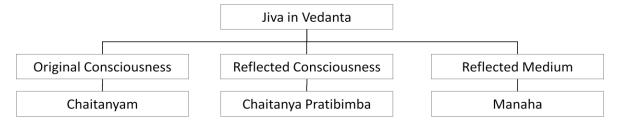


- A special properties of inert Atma.
- Inert Atma gets all these properties temporarily.

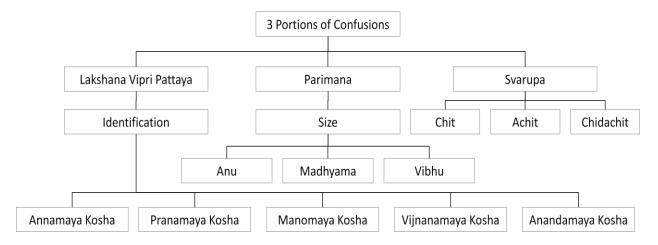


#### Lecture 106

Verse 22 – 103: Analysis of Tvam Pada in Tat Tvam Asi.



• To prevent confusions coming to us, its discussed here.



- Prabakara Mimamsakas, Tarquikas, Nyaya Veisishikas claim Atma is Jada Svarupa.
- Jadam like all pervading Akasha.
- Always Jadam, never gets Chaitanyam at any time. Atma gets consciousness now + then.
- 9 special properties of Atma.
- Verse 88 Chaitanya Guna property of Atma comes + goes.

## Verse 89: other 8 properties:

1.	Iccha / Raga	- Attachment
2.	Dvesha	- Hatred
3.	Prayathnaha	- Effort / Will power
4.	Dharma	- Punyam
5.	Adharma	- Papam
6.	Sukham	- Happiness
7.	Asukham	- Unhappiness
8.	Samskaras	- Vasanas — impressions born out of happiness + unhappiness — Sukha dukha samskaras

- 9 properties belong to Atma not to 5 elements matter.
- **Vedanta**: Consciousness not property of matter.

#### Verse 90:

आत्मनो मनसा योगे स्वादृष्टवशतो गुणाः । जायन्तेऽथ प्रलीयन्ते सुषुप्तेऽदृष्टसंक्षयात् ।। ९०।। According to them, Atman and the mind combine together due to the effects of previous actions and this combination produces the different properties. When the past karma ceases to operate as cause, the jiva goes into deep sleep and the properties too become latent.[Chapter 6 – Verse 90]

- Atma has consciousness as temporary property. Will arrive in waking & depart in sleep.
- How is consciousness produced?

#### **Vedantin:**

- Consciousness eternal, Satyam, Jnanam, Anantham.
  - No birth death of consciousness.

## Tarquikas:

- Talk about birth of consciousness.
- Many Atmas are there, all pervading, Jadam (insects to elephant each one has one Atma)
- Each has mind in the body many minds + Bodies + Many Atmas.
- One Atma and mind combine Swayamvara.
- Many marriages.
- Atma Manah Samyogah takes place. When they combine, consciousness is generated as temporary property.
- Any property requires substance / material can't conceive of goodness by itself.
- It rests on substance.

Mother + father ---- Consciousness generated.

Mind + Atma ----- Consciousness generated.

Consciousness rest on Atma not on mind

**Both Dravyam** 

- Mind always Jadam and helps in generation of consciousness.
- 2 cooked, one eats mind not all pervading. Combines with all pervading Atma. 9 properties beginning with consciousness is generated.
- Atma pervades all minds.

### Question:

- Which Atma pervades which mind?
   How to determine which Atma pervades which mind.
- Based on law of karma...
- Every Atma has Dharma, Adharma, Adrishtam, Punya Papam.
- Atma will combine with appropriate mind and appropriate Sukha Dukha generated.
- Candidate of combination is Prarabda Karma.
- Prarabda connects Atma with particular mind. Atma has no Karma to combine with one mind.
- From knowledge 9 special properties born. Combination continues till Prarabda is over. Once consciousness comes, Raaga, Dvesha, Prayathna, Punya, Papapam, Phalam, Sukham, Dukham, Samskaras come.
- Combination snapped Switched off Atma Mana Viyoga takes place,
   Raaga Dvesha, Ichha gone.
- All goes and Atma becomes Jadam in Sushupti in waking awake.
   Temporary suspension of Prarabda in sleep. 9 properties depleted and when next bunch of Prarabda activated, wake up... coffee Raaga Sukham comes daily switch on off. We become Chetanam, Jadam is Neiyayikas theory of Atma.

#### Verse 91:

चितिमत्त्वाच्चेतनोऽयमिच्छाद्वेषप्रयत्नवान् । स्याद्धर्माधर्मयोः कर्ता भोक्ता दुःखादिमत्त्वतः ।।९१।। The atman possesses intelligence and is therefore called intelligent; it manifests intelligence in the form of desire, aversion and effort, as a doer it performs good and bad deeds and is, inconsequence, the experiencer of pleasure and pain. [Chapter 6 – Verse 91]

## See properties of Atma coming in chronological order:

• Sleeping Jivatma - Jadam – due to Prarabda.

- Becomes Chetanam, conscious, sentient, capable of perceiving environment. Previously Jadam – no perceptions – becomes Pramata.
- Experience Raaga Dvesha likes & dislikes generated from Prarabda.
- Will power generated.



- Karmas generated by Raaga Dvesha which produce Dharma Adharma Kartas. Punyam – Papam – Omission – commissions.
- Fructifies into Sukham Dukham Anubava.
- Vasanas registered in mind as Samskaras. Get Smriti, memory mango good / not good.
- Vasana Triggers memory get Raaga Dvesha.... Prayathna..... Cycle.
- 9 properties of Atma explain Samsara.
- Sriman endowed with Sukhitvam, Dukhitvam, Mishritvam.
- Pramata Karta Bokta Pramate cycle.

#### Verse 92:

यथाऽत्र कर्मवशतः कादाचित्कं सुखादिकम् । तथा लोकान्तरे देहे कर्मणेच्छादि जन्यते ।।९२।।

In this life, subject to action, atman sometimes experiences happiness; so too, when it takes birth in other bodies, desire etc. arise due to Karma. [Chapter 6 – Verse 92]

- Pramata Karta Bokta determined by present bunch of Karmas.
- Next Prarabda gets associated with next Loka because of force of Karma, body dropped.
- Atma is in all Lokas but Atma Doesn't derive pleasure in other lokas but only in this loka because of Karma.
- Atma doesn't travel only mind travels. Because it is not all pervading.
   Takes Indra, Ramba, Vamna Sharirams. Atma appears to be travelling.
- Loka determined by Karma.

#### Verse 93:

एवं च सर्वगस्यापि संभवेतां गमागमौ । कर्मकाण्डः समग्रोऽत्र प्रमाणमिति तेऽवदन् ।।९३।। They further hold that despite its all-pervasiveness atman goes from birth to death. The whole ritual part of the veda (Karma – Kanda) they say, supports them. [Chapter 6 – Verse 93]

- Because of Karma, Ichhas are born. Jeeva has seeming travel from Loka to Loka, because mind travels. Body doesn't travel.
- In this way, arrival + departure possible for Atma, even though all pervading.
- Possible figuratively.
- Karma Khanda is Pramanam. Talks of Jeeva travelling from Loka to Loka.

#### Gita:

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः । जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥१४-१८॥

Those who are abiding in sattva go upwards; the rajasika dwell in the middle; and the tamasika, abiding in the function of the lowest guna, go downwards. [Chapter 14 – Verse 18]

## **Prasno Upanishad:**

अथैकयोर्ध्व उदानः पुरायेन पुरायं लोकं नयति पापेन पापमुभाभ्यामेव मनु ष्यलोकम् ।। ७ ।। athaikayordhva udaanah punyena punyam lokam nayati paapena paapamubhaabhyaameva manushhyalokam.h || 7||

Again, through one special 'nerve', the Udana, ascending, leads us upward to the virtuous world by good work and carries us to the lower worlds by sinful acts and takes us to the world of men when sin and virtue are mixed. [Chapter 3 – Verse 7]

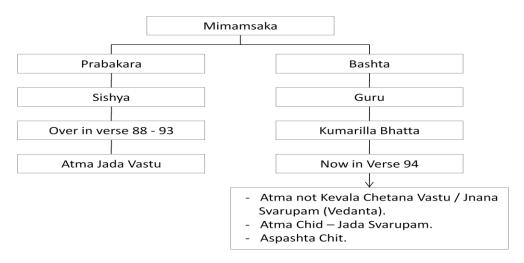
• Atma – figuratively traveling in verse 88, Prabakara + Tarquikas say above.

### Verse 94:

आनन्दमयकोशो यः सुषुप्तौ परिशिष्यते । अस्पष्टचित्स आत्मैषां पूर्वकोशोऽस्य ते गुणाः ।।९४।।

The first of the sheaths, the bliss-sheath which persists in the state of deep sleep and which does not manifest consciousness fully, is taken as atman by the followers of prabhakara and some logicians. What they state to be the nature of the self, is in fact, characteristic of the bliss – sheath. [Chapter 14 – Verse 94]

- 94 97 4 verses Bashta Mimamsakas 'Jaimini' wrote Sutra on Karma Khanda Purva Vedanta.
- Mimamsaka depend on Karma Khanda Sutra.



- Vague consciousness mixed with Jadam.
- To know Atma is mixture, study Sushupti Avasta.

#### Method:

- During Sushupti Predominately Jadam not aware of surrounding like desk.
- Unconscious of emotion, oneself, surrounding. Therefore Atma is Jadam.
- Not totally Jadam. After waking, we remember we slept well.
- Sukham Aham Asvapsam slept like a log.
- I am aware of the fact that I am not aware of surrounding body, mind, world.
- We are conscious of unconscious state. Use Arta Patti Pramana on waking up. Know I was not conscious in sleep.
- Anubava Pramana
   Arthapatti Pramana

  Reveals Chetanatvam
- Pratyaksha Jnanam Reveals Achetanatvam.
- How can light + Darkness co-exist in one Atma? Jadam + consciousness coexist how in one Atma, when mind joins Atma?
- How out of temporary combination of many Atmas + many minds 9 properties born?
- Mind goes & travels to Svarga Loka. My Atma in all pervading. Already in Svarga.
- My mind in contact with Atma generates Jnanam... Karma Khanda Pramanam for Neiyayikas – Logicians.